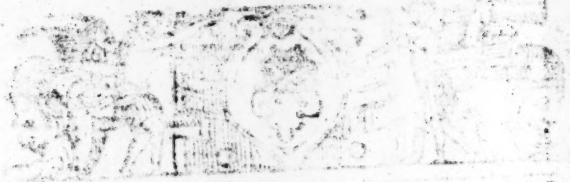


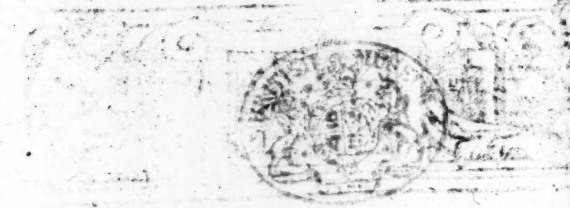
**HA Sermon**  
preached at Pauls  
Crosse, the. xiiii. day  
of December, by  
Thomas Le-  
uer.

Anno. M.D.  
L.

*Cum priuilegio ad impri-  
mendum solum. Per  
septennium*



THE  
OFFICE OF THE  
SHERIFF OF THE COUNTY OF  
SHERIFF  
J. C. B. B.  
SHERIFF  
SHERIFF  
SHERIFF





**U**ninto the right hono-  
rable Lordes, and others of the  
Kynge's Maigestie hys priuie Coun-  
sell, Thomas Leauer wytheth in-  
crease of Grace and godly  
honoure.



**E**ter, grace,  
and peace from  
God the father  
almighty, vnto  
your honours,  
wyth my moste  
humble and re-  
uerente comen-  
dacions.

The enemye  
of God and man alwayes se kyng lyke a ro-  
tyng lion whome he may deuoure, is much  
at all tymes, but then especially to betaken  
hede vnto, when as he hym self bepng trans-  
formed into the aungell of lycht, doth cloke  
the ministers of hys myschiese in a preten-  
sed shew of godlines and vertue, so that ther  
by they be suffered of al men, and mayntei-  
ned of many men, to worke and bypunge vn-  
to passe a deuillish disorder, and shamefull  
dishonestye in a Christen commonwealth.

Wherefore, seynge that in thys realme

A.ii. preachers

## The Epistle.

preachers, officers, marchauntes, crafts me,  
labourers, and such lyke, be displaced of their  
roumes, and dysapoynted of their lyuinges  
by those whych through a pretended name, &  
outward apperance, seme to be necessary and  
profytable ministers in a common wealthe,  
(howbeit in their owne doynges may be eu-  
dently tryed and knowen for to be spoylers  
and disturbers of any common welth) surely  
you of the kynges most honourable counsell,  
being the chiefe maiestrats and rulers in this  
realme, had nede to be ware, circumspect and  
diligent; lest that Sathan banysyng all faith-  
ful Christians, whych should and wold pro-  
uide to helpe one another, do fyl this realme  
ful of crafty flatterers, whych can and wyl  
deceyue, begyle, and spoyl one another.

Trulpy ther be no men more agaynst Christ  
then those which by profession of Christen re-  
lygion, and bearyng of a Christen name, doe  
rob Christ of his honoz, & Christes ministers  
of their lyuings: nor none more perillous en-  
emies vnto the kyngs maiesty, and vnto this  
realme, then those whiche haue the names of  
Englishmen, and the kyngs subiects wth  
condicions & maners of enemies, & traitors.

Most gracious good lordes and maisters,  
for your reuerent loue towarde God, and  
the

## The Epistle.

the kyng, for your charitable ppyte of myse-  
rable spoiled people, and for the necessary re-  
garde of your owne honours, and the state of  
thys realme, se and consyder how that ambi-  
cious conetous men, do bye and sel, take and  
abuse personages, prebendes, offpces, fees,  
marchaundpse, fermes, landes, and goodes,  
so that prouolpng for them selues, they be nei-  
ther asrapde, nor asshamed to spoile thys real-  
me of preachpng of Gods gospel, of iustyce  
and equitie, of cheape and plenty, and of eue-  
ry thyng that should saue, kepe, or profytte  
a commune wealthe.

Wherfore most gracious good lordes,  
and mapsters, for the tender mercies of God  
in our Sauour Jesus Christ, take hede that  
neither seruaunte, nor frende, retepner, nor  
poure selues do decepue you wpyth flatterpe.

ffor sepnge that ambitious conetous men  
do take, kepe, and eniope the roumes and sp-  
upnges of euerpe mannes vocacion, bothe  
you and we be in farre more daunger, then  
yf blockehouses and bulwarkes made and  
kepte of the kynges fapthful subiectes for the  
sauegarde of thys realme, were taken and  
abused of such Scottes or ffrenchemen, as  
makpng spople for theyrowne profit, would  
not spare to dystrope thys realme.

A.iii.

There

## The Epistle.

There is verp manpe rowmes and spynnges, belongnge both vnto the ecclesiastical mynisterpe, and also vnto cypyll pollicpe, in the whpche be no sapethful subiectes, godlpe diligente ministers and offpcers, whiche by doynge of thep2 duties, doo saue, kepe and comfozte the people: but couetous Jdolatours, whpch neglectpng thep2 dutper, and takpnge commodities, doo dysorder, spoule and dystrope the people.

Suerlpe if there be any men that goo aboute to perswade the kynge's Magestpe, or pou of hys honourable Councell, that thinges in thys realme for the mostparte be honourablpe, godlpe, or charptablpe reformed, thep be but flaterers.

ffor papistrp is not banpshed out of Englande by pure religion, but ouerrunne, suppressed and kepte vnder within thys realme by couetous ambicion. Papistrpe abused manythpngs, couetousnes hath dystroyed more: papistrp is supersticion, couetousnes is Jdolatrpe. Papistrpe afore tyme byd obscure the kynges honour, and abuse the wealth of this realme, couetousnes at thys tyme doth more abuse and decapethep2 bothe, makpnge the kynge bare, the people poore, and the realme miserable.

The

## The Epistle.

The kynges procedynges to be red in his lawes, statutes, and Inimiccions be good & godly: but to be seie and knowen in the dedes and practises of his officers, seruantes, and subiectes, be vngodly, shameful, wicked. ffor in theyr doynges appeareth no retournynge from euil vnto good, by a godly reformatiō: but a procedyng from euyl vnto worse, by an vcharitable spople, & deuply the destrucciō.

Landes and goodes be spopled: prouisiō made for learning and pouerty, is destroyed. We knowe in whose handes thys ryche spople remaineth, then cā ye not be ignoraunt by whose meanes the wealth of this realme is spopled and decaped.

If ye woll haue a godlye reformatiō effectiuouslye to procede, truste not the seruantes of Mammon, enemyes vnto God, and traitoures vnto the kyng, and spoplers of the people, wpth the settynge forth of your godlye lawes, statutes and ordynaunces, which be most contrary vnto theyr couetous myndes, and wicked dedes.

Theyr myndes are alwayes euyl, and theyr dedes be well knowen, when as you geue frelpe, or suffer theym by hybrye to by vnto theim selues authoryte: for then, being trusted to make better prouisiō for the poze,

## The Epistle.

to erect mo Grammer schooles, to encrease & augment the vnpuersities, and to se the people taught loungly, to reuerence, serue, and obey God, the kpng, and pou: they take prouision frome the poore, they sell awaye Gramer scoles, they decai the vnpuersities, and they vse suche practises, as maketh God to be vnknowne, the kpnge dysobeyed, & pou suspected, hated, and enuyed of the people.

Take these false flatterers whypche haue enryched them selues, makynge the kpng bare, and the people poore, restore theyr landes and goodes vnto the kpng, theyr rowmes and offyces vnto fapthfull and true ofycers and ministers: and then that the kpng be enryched, the realme vnspoled, and the people delpyered from mplerable captinitie vnder cruel extorcioners, vnto an honest libertye vnder Godlye gouernoures, whypche shall so dyspose the hartes and myndes of all people, that they wpllpyllye shall be readye, not onlye to serue the markettas wpyth corne, but also to serue God and the kpng wpyth landes and gooddes, bodyes and lyues, when and where so euer pou shal commaunde it.

Maruel not though he a fapthful hearte, wpyth humble obedpence and reuerente loue

## The Epistle.

towards the kynges Maiestye, and you of  
hys honourable Godly counsel, do barst and  
poure forth a lamentable complaine of  
greuous sorowe conceived in seepnge the  
king shamefully beggled, you sore dishonored,  
& the wealthe of thys realme utterly spoyled.

ffor menne dooe hys offences vnto them  
selues, and landes from the kyng: and by  
the onle spoyl that is made in common of  
spces and vpon the kynges landes, bothe  
these bargens be payed for, and furthermore  
all such bargeniers wonderfullpe enryched.

O mercifullorde, what a grieve is it  
vnto a fapthfull harte, hauinge iust occasyon  
to suspecte, that you lacke fapthful counsell  
to aduertise you of the gracious workynge  
of theorde beynge God, and of the freple  
fautes of poure selues beynge menne, in all  
poure doynges: for Gods grace workynge  
in you, causeth you to doo honourable and  
Godlye seruyce to God, the kyng, and the  
common wealthe, when as ye cause an  
vngodly bishop to be deposed. And yet shall  
god, the king, and the people be greuously of-  
fended, and your honors and solowes so ar in-  
daungered, yf a bishops landes or goodes be  
deuyded amongst you that be godlye magys-  
trates to punyssh euyl doers, as Christes cate-  
was



## The Epistle.

was deuyded amongst wycked soldyers,  
which dyd cruelly torment a righteous persō.

Alas most gracious reuerente Lordes and  
mapsters, if ye vse the scruple, or hear the ad-  
uise of false crafty flatterers, ye shall there-  
wth be so blynded that ye can neyther per-  
ceyue by your selues, nor beleue when as ye  
be playnely and saythfullly tolde, that manye  
of your owne doynges, commyng of mans  
freyltye, do tend muche vnto the displeasure  
of God, dyshonour of the kyng, and dyscre-  
dyt of your selues, beynge moste contrarie to  
that reuerent zeale and saythful loue towards  
God, the kyng, and the cōmen wealth, which  
zeale and loue god of hys goodnes hath graf-  
fed in your hartes, and the deuyl by mannes  
freyltye dedes couered in splence or colozed with  
praple of flatterers, laboureth to deface, per-  
uert and destrope.

As God whycher searcheth the secretes of  
mans hart, both beare me recorde, I do sup-  
pose, and thynke that you dooe so louynglye  
rede God, reuerence the kyng, and regarde  
this realme, & your owne honors, that beynge  
charged wth the ouersight and prouision of  
castels, holdes, and fortes, made and kept for  
the safegarde of thys realme, ye coulde not  
wpyttingly be hyred to sell one of them vnto  
the



## The Epistle.

the hynges ennemys, for al the treasures in the world. And per being craftylye deceyued wth flattery, ye be a dangerous practyse in being many of them.

Forther be some of them slenderly assautes at certayne tymes of feble ennemys: and other continuallie beseged epyther wth open force or crafty conuepaunce of feare, cruel, and perflous ennemys. And now crafty flatterers whych haue once serued for theyr wages in tyme and place of the slender assalte, doo afterwarde requyre and perswade you for that seruyce to geue them the spoyles of other holdes remapnyng continuallie in more daunger. Truly frenchemen and Scottes be but feble ennemys, and at certayne tymes do slenderly assalt castels, towers, and such manner of holdes: The deuyl seeking lyke a roving Lyon, whom he may deuoure, nyght & day, wynter and sommer, wth a wonderful force of wycked spirites, doth euer besege byshoppykes, shires, townes, and parishes.

If these places be not wel furnished with stout and true soldiers of bothe the sortes (I meane both officers in ciuile polycy, and also Prelates in Ecclesiasticall ministry) or if those souldiers be vnprouided of necessary liuyngs and betwixt wages, then must the people

## The Epistle.

ple nedes peryshe and be destroyed for theyr  
owne synnes, and the blood of theyr badges  
and soules requyred at your handes, whych  
be charged and trusted of both God, and the  
king to prouide souldiers to those places, and  
also wages and liuinges to maintayne those  
souldiers continually.

How be it now manie personages, bene-  
fices, offices, and fees be sold vnto conetous  
bypers for money, whych seke nothynge but  
the vantage of extorcion, robbry and spyle,  
and fewe of them be freely given vnto faith-  
ful ministers & officers for their woorthynes,  
whych could and would by diligent dopnge  
of their dutie, gouerne, instruct and cherishe  
goddes people, the kynges subiectes.

And therefore now the most part of men  
lackynge teachers & rulers, do without grieve  
of conscience, or feare of punishment, abuse e-  
uery thyng vnto the ruine and destruccion,  
whych God hath ordapned vnto the uphol-  
dng & increase of a chrystia commune welth.

As for example, now byng and sellng is  
not bled as a provision for good cheape and  
great plenty, but made the most occaspon of  
dearth and scarcitie. Wealth and wyt be not  
ryghtly bled vnto a common comfortable pro-  
fit, but shamefully abused vnto a wycked pri-  
uate

## The Epistle.

waſte gapne. Many officers with authoritie be  
not duely diſpoſed vnto faithfull worſhip men  
nor to dooe good vnto other, but vnlawfullye  
bought and ſolde amongeſt couetous, ambi-  
cious men, to get gapnes vnto theiſſe ſelues.  
So this realme is ſpoyled, the kyngdome made  
bare, & his faithfull true ſubiectes be many of  
the verie poore: but craftie deceiſuers, couetous  
Extortioners, byſhopps officers, and ſuche  
faſſe flatterers be wonderous rich & welthy.  
Theſe flatterers be wonders perillous fa-  
lſhomen, haue two faces vnder one hood.  
For they beare a face and liſt towards the  
people, as though by Commiſſion and com-  
maundement from god, there muſt be more  
required and taken of the people theſe ſer-  
uys dyd meane or thynke. And towards god they  
ſhewe another face ſaying that ſo much can  
not be founde in anye mennes handes as muſt  
needes bee procured: but that therefore the  
kynges landes muſt needes be ſolde, whiche  
they are redde to by for their owne auantage,  
wpyth thoſe goodes whiche they them ſelues  
haue in theiſſe owne handes, or rather wpyth  
the ſpoule whiche they intend to make vpon  
thoſe landes. Theſe ſubiects that be not aſha-  
med to procure vnto them ſelues ſuch riches,  
that they maye be biers, and vnto theiſſe leige  
Lord

## The Epistle.

Forde and hping suche neede, that he muste be a  
seller of his landes. These be in deepe seruati-  
tes vnto Mammon, enemies vnto god, trai-  
tores vnto the king, and disturbers of a com-  
mon welth turning all your godly, wise, and  
charitable deuyces for necessary prouision,  
vnto deuylissh deceptes, for to cause a map-  
teyne vnto charitable poples. And surely whē  
as occasions do serue for any men to practyse  
theyr pleasures, manye men of al sortes, and  
of the lowest sort, the most part do shew them-  
selues the worst infected wth thys impety,  
treason, and rebellpon, the greuousnes and  
daunger of the whiche wth occaspons and  
meanes how to auoyd the same, I preaching  
at Pauls Crosse the. xiiii. day of December  
last past, dyd there openly declare vnto mine  
audience. And as I did then preach, that Ser-  
mon as an exhortacion to mone the people,  
by the acknowledging, lamentpng and amē-  
dyng theyr diuine fautes, to deserue and re-  
ceyue the pardon of mercie offered vnto them  
of both god and the king, in thys longe paci-  
ent sufferance, so do I now here offer vnto  
your honors, that same Sermon as an earnest  
complaynte, to procure of you that be Gods  
offycers, spedly correccion for them that re-  
fuse to heare, regarde, and obey Gods word.

Be

## The Epistle.

Be not dyscouraged in thys matter, wpth  
your owne frepity bepng greate, or wpth the  
number of offenders, bepng manye. For it is  
not your worthynes, but Goddes grace, that  
hath placed you in hygh authorite, and in the  
same aucthoritie not your owne poyners and  
holp, but the myght and wysdome of God,  
that so strengthen and conspume you, that yf  
ye wpll be dyligent, ye shall be made able to  
helpuer Gods people, the kynges subiectes,  
oute of the handes of suche as be Gods and  
the kynges enemies.

I beseeche the almyghty God indue you  
wth grace, that begynnynge wth your sel-  
ues, ye may spedely procede vnto the necessa-  
ry and godly correccion of other mens fau-  
tes, so that ye maye be establisshed in your  
redynes, and increased in honor, to serue god  
the kyng, prouiding for hys realme in ho-  
lines & righteounes al dayes of your lyues.

By me humbly subiect and faithfull as  
bedient vnto your honors, Tho-  
mas Lener.

**T**he grace of the holy gost, procedyng  
from God the father, by the intercession  
and meane of Iesu Christ, so prepare  
your herts, and open my mouth, that I  
maye declare, and shewe, and that you  
maye heare, vnderstand, remember, and  
practise in your lyfing, his liuely word  
as may be most to his honour and glory  
and to your soules healt and comfort.



**Y**ou Citizing  
of London, &  
all other that  
be here present  
marke, note,  
and remem-  
ber what ye  
heare of me  
this day: for  
yf I shall say or speake any thyng  
that is euill, you must beare recorde  
against me of that euill. But if I do  
preache well and truely, then you  
shall vnderstande and knowe your  
selues to be in great daunger of hap-  
nous

at Paules crosse.

nons treason towards god & the kings  
maiesty of this realme, which be  
by you spoyled, and robbed: god of  
hie glozy, the kyng of hys honoure,  
and the realme of hys wealth. Now  
beit the mercyfull goodnes of bothe  
god and the kyng hath sent me hys  
ther thys daye, to proclame a gene-  
rall pardon, intendynge thereby to  
try out and saue them that haue of-  
fended by synple ignoraunce, be-  
cause the force of theyr myghty po-  
wer is nowe readye and commynge  
butterly to destroye all other that co-  
ntinue in wylfull stobornes & rebel-  
lyous treason. Wherefore afore the  
readyng of myr commynsion, I will  
declare that piece of scriptur whiche  
appoynted to be red in the churche  
as thys daye, will certyfyse you that  
God by hys scriptares hath shew-  
ed the kyng, who be hys faythfull  
seruauntes, and who be hys enne-  
mies. Thys scripture is wytten

B.i.

in



A Sermon preached:

in p. llii. Chapter of the firste epistle  
of. S. Paule vnto the Corinthians.  
*sic nos estimet homo ut ministros christi, et  
dispensatores ministrorum dei. &c.*

*Filioli mei quos iterum parturio.* Albeit  
I vse not scrupulouſſe the ſame  
termes, yet conueniently folowynge  
the maner and phraſe of ſcripture,  
I ſay vnto you as Paule wyrteth  
vnto the Galathians: My deare  
chylde of whom I trauell in by the  
agayne vntyll Chyſte be ſayoned  
in you, I would I now beynge wth  
you myght chaunge my voyce, whych  
heretofore I haue bleſed: declarynge  
by the worde of God, that you here  
in England whych wyll receyue no  
mercy, ſhall feele ſore vengeance,  
whych wyll not be ſaued, ſhalbe de-  
ſtroyd. Thys voyce bleſed here afore  
of me, nowe wold I ſayne chaunge.  
For nowe *αποδυνάμειν* I doute  
I am paſte hope and almoſte  
in better diſpayre of you. Tell me  
you



at Doules trofle.

you that throughe couetousnes de-  
spise the riches and wealth of this  
world. Haue ye not heard how that  
he whiche wolde be a frend vnto the  
world is made an enemy vnto God,  
doeth he not Paule teache that coue-  
tousnes is the roote of all euill? Is it  
not wyrtten that couetousnes is I-  
dolatry? Haue ye not red in the pro-  
phet Ezechiel howe that he whiche  
kepeth his Idoles, meanyng coue-  
tousnes in hys hert and commeth  
to hear gods word, doth therby pro-  
uoke gods vengeance to hys bitter  
destruction. Paule sayth and testify-  
eth that euery man whiche is circum-  
cised, hath no profyt by Christe, is  
gone quite from Christ, is fallen fro  
grace. I saue and testifye vnto you  
in the word of the Lorde, y<sup>e</sup> so many  
of you as be couetous, haue no pro-  
fit by the preachyng of gods word.  
the mynistacion of hys sacraments

B.ii.

and

A Sermon preached

and the setting forth of pure religion  
within the realme: no ye be cleane  
from God framyng your selues vnto  
the fashion of this worlde, ye can  
bring forth no good frutes of cha-  
ritable workes nourishyng the rote  
of all euill in your hartes, ye must  
needes prouoke the wrath & indigna-  
cion of god to your vtter destruction,  
whan as ye kepe the ydell of coue-  
tousnes still in your myndes to be  
honoured and scrued in all your do-  
inges, and yet pretend a zeale and loue  
vnto the religion of Chyrist in your  
workes and sayinges. I woulde  
fayne haue had iust occasion to haue  
spoken at this tyme suche thynges  
as myght haue bene comfortable  
and pleasaunt for you to heare.

But I muste needes shewe the  
causes of gods wrath & indignacion  
kyndled agaynste vs, least that  
these plagues should be ascribed vnto  
the word and religion of Chyrist  
let

at Pauls crosse.

set forth amongest vs, whyche be  
procured by the wickednes of theym  
that seruyng couetous Mammon,  
haue forsaken, offended, and flau-  
ndered both Christ, & Christes word  
and religion. No man can serue two  
masters, whye then dooe ye pretend  
that ye be the seruauntes of Christ,  
saynge that ye wyl not forsake the  
seruyce of wycked Mammon: yf ye  
be ashamed to be named, and afraide  
to continue the wycked seruauntes  
of wycked mammon. now shew and  
proue by youre ordinarie calling,  
faythfull dealing, and godly iudge-  
ment accordyng to thys example of  
Paule playnly paynted & set forth  
in thys epistle vnto the Corinthians;  
that ye be Christes mynisters, the  
seruauntes & disposers of gods mys-  
teries & treasures: for Paule shew-  
ing hym selfe as a good example of  
Christes seruants, sayth: sic nos existi-  
met homo, ut ministros Christi. &c.

B.iii.

So  
lette

A Sermon preached

let a man esteeme vs, as the mynisters  
of Chryst, & the dysposers of the se-  
cretes of god. No man can come vn-  
to Chyste Iesu to be hys mynister,  
except he be drawen of the father.  
The father draweth not by force  
violently them that be stubborne and  
frowarde, but by loue thē that be ge-  
tyll, & come wyllyngly. For when the  
father sheweth in Chyste forgeue-  
nes of synnes, grace of amendement,  
iustification, and euerlastyng lyfe,  
thē those that make fast theim selues  
wth the bande of loue by desyre of  
the same be drawen vnto Chyste.

As contrary wyse when the deuyll  
sheweth in fleshye lustes and world-  
ly vanities, manye voluptuous  
pleasures, then they that there wth  
be entangled and dellyted be drawen  
of the temptour away from Chyste.  
Take hede therfore how ye haue en-  
tered into religion, professed chyste,  
and receyued the gospel. For if ye be  
drawen

at Poules crosse.

Drawen by loue of mercy, grace and  
ryghteousnes, ye come vnto Chryst:  
But by the despye of ryches, welth, &  
voluptuousnes, men be drawen and  
tyled away from Chryste.

Whetherfoze that by the pzoession  
of Chryst, the zeale of hys worde, the  
fauoure of the gospel, seeketh coue-  
tous gayne, oz a carnal liberty, sure-  
ly he is a seruaunt of Mammon, en-  
nemy vnto Chryste, and a sclaunde-  
ter of the gospel. For he that wyll be  
the seruaunt of Chryste, must folow  
the example of Chryst. He that wyll  
folowe Chryst in example of luyng,  
he muste forsake hymselfe, take hys  
crosse bpō hys backe dayly & folow  
Chryst. So Chrystes seruaūt shalbe  
deliuered frō the bondage of synne,  
þ he maye frely & wyllyngly contem-  
nyng þ vanities of the world, & mor-  
tifying þ lusts of þ flesh, serue chryst  
in bearyng the crosse of paynful dili-  
gēce, to do the duty of his vocacion.

B.iiii.

But

A Sermon preached.

But all those that delyte in a carnall libertye, or seeke vnlawfull geyns, althoughe they be named Chyistians and fauourers of the gospell, yet be they in dede not mynisters of Christ, but ennemyes vnto Christe: not louers of the Gospell but sclauderers of the Gospell, not iustified by liuely faythe to be of that ryghteouse sorte for whose sakes **G O D** spareth and fauoureth a common wealthe, but deceyued wyth a dead faythe to be of that vngodlye sorte, for whose cause **G O D** plageth and destroyeth many a common welth. And nowe vndoubtedly be we in greate miseries and daunger of destruction, for that we haue many that be hearers, readers, and talkers of Gods worde, and fewe or none that do walke and lyue accordyng to gods worde: we ought truly to esteeme and take theym onely to be mynisters of Christe whyche for  
the

at Pauls crosse.

sheloue of mercie, grace, and rygh-  
tuousnes shewed of the father vnto  
theim in Christ, do kyll the lustes of  
theyr owne fleche, dyspyse the vany-  
tyes of the whole worlde, and forsa-  
kyng theyr own pleasures and com-  
modities do take the crosse of payn-  
full diligence and walke after Christ  
in doyng of theyr Dutyes.

All other that haue the name and  
professio of Christ without liuyng  
and conuersaciō accordyng thereto,  
be sayned brethzen, in feastes wpth  
Christen men to take parte of theyr  
good chere, vnclene spots amongst  
honest cōpany, feedyng theim selues  
without feare of god, clouds wout  
any moysture of gods grace, tossed  
about wpth contrarpe wyndes of  
straunge doctryne, trees passyng som-  
mer tyme wout any frutes of good  
wozkes, twyse dead without felynge  
the corruption of synne, or lokyng  
to be grafted in the stocke of grace,  
prea



A Sermon preached

yea rooted vp from amongst þe bynes  
of the Lord, wilde wanes of the sea  
frothyng forth vnshamefast brags,  
& wandryng starres without cōstan-  
cie in iudgement & opintō vnto whō  
the dungeon of darknes is ordeyned  
for euerlastyng dampnation.

What maruell is it thē thoughe the  
vengeaunce of God be poured forth  
amonge thē of such inquitie, yea &  
most habundantly when as hys word  
playnely preached, is of theym moste  
wickedly abused & shamefully slan-  
dered, whych say: Lorde, Lorde, and  
do not as they be commaūded of the  
Lord. Wherefore let vs say: *Non nobis  
domine, non nobis.* Not vnto vs o Lord,  
not vnto vs, but vnto thy name  
geue glozpe, not for that we by oure  
dedes haue deserued, but þe thy name  
O Chyſte amongst vs chryſtians  
may be honozed, pardon our fautes,  
amende our liues, and indue vs with  
grace, that the lyghte of oure good  
woꝝ



at Paules crosse.

workes afoze men vpon the earthe,  
make cause thee to be glorified O  
Lorde in heauen. Dearlye beloued  
in Chyſte for the tender mercyes of  
god, whē as ye ſe carnall goſpellers,  
couetous ydolaters, greuyng youre  
conſciences, ſlaunderynge Chyſtes  
religion, and damnyng theyr owne  
ſoules, do not of malyce contempne  
diſdayne and replethē, but of cha-  
ritable pitye, lamiēt, ſorow, and pray  
for them, whyche blynded wyth yg-  
nozaunce know not them ſelues, de-  
ceyued wyth the deuyll, be drawen  
from Chyſte, comforte and ſalua-  
cion, vnto euerlaſtyng deathe and  
damnacion. Say and pray for them:  
O lorde ſuffer not the enemye thus  
to lede into captiuitie oure felowes  
thy ſeruauntes, oure brethzen thy  
chyl dren, O Chyſt reſtore vnto ly-  
berty thē that þy haſt redeemed wyth  
thy precious blud, ſo þy we may alto-  
gether drawe of þy father, receyued of  
the

A Sermon preached

the sonne, and gided of the holy gost,  
be ministers of Chyſt in libertye of  
the goſpell, deliuered from synne fre  
lye to delyte and take pleasure in a  
godly conuerſacion all the dayes of  
our lyfe. Nowe let vs after thys ra-  
kyng of the mynistrye of Chyſte,  
wych pertaineth generally vnto all  
chryſtians, ſpeake of the dyſpoſers  
of Gods myſteryes, wherin we maye  
coſider ſeuerally euery mā's vocaciō.

Dauid dyd dyſpoſe the ſecretes of  
God by the preachynge of the Goſ-  
pell, whych was euer ſecretly hydde  
from the wyttye, wyſe, and learned  
in the worlde. Other men in other  
vocacions muſt dyſpoſe other trea-  
ſures of God by other meanes. As  
the magiſtrate by authorytye muſte  
dyſpoſe the punyſhmente of vyce, &  
the mayntenaunce of vertue.

The ryche man by liberalitye, muſt  
dyſpoſe reliefe and comforte vnto  
the poore and nedye. The Mar-  
chaunte

at Pauls crosse.

chaunt by bypynge and sellpynge, and  
the craftes man by hys occupacion,  
musste prouyde vnto the common  
wealthe of necessarpe wares, suffy-  
ciente plentye. The landelorde by  
lettynge of fermes must dyspose vnto  
the tenants necessary lands, and  
houses of an indifferent rente. The  
housbandme by tplyng of the ground  
and keepynge of cattel, must dyspose  
vnto theyr landlozdes, dew rentes,  
and vnto them selues & other, both  
corne, and other vntals. So euerye  
man by doyng of hys dutye muste  
dyspose vnto other that commody-  
tye and benefyte, whiche is comitted  
of god vnto theym to be dysposed vnto  
other, by the faythful and diligent  
doyng of theyr duties.

The treasures of the Lord be vnme-  
surable, his hart is lyberall, ther can  
be therefore no lacke amonges hys  
people, yf hys stewards vnto whom  
the dysposyng of hys gyftes be com-  
myt.

A Sermon preached

mitted, be true and faythfull. Thys  
therfore saythe Paule, is requyred  
in a steward, & he be faythfull. Who  
thynke ye, sayth Christ, is a faythe-  
full and a wysc steward whom the  
Lorde setteth ouer hys housholde  
to geue them a due measure of the  
wheate of necessaries in tyme con-  
ueniente? Blessed is that seruante  
whom the Lorde when he cometh,  
shall fynde so doyng: verelye. I saye  
vnto you that he wyl make him lord  
of all that euer he hath. Beholde the  
faythfulness of the Lordes steward  
consisteth in dilygente prouydng  
and mynistringe vnto the Lordes  
familye anye suche thynges as bee  
necessary. The reward of such fayth-  
fulness is to be put in trust wyth all  
that his Lord & master hath. Then  
who can delyre a better master then  
the Lorde God or a hygher roume  
then a stewardshyppe in the house of  
Christ, or a greater reward then to  
haue

at Douglas crosse.

haue all the treasures of God whych  
be an hundred folde passynge anye  
mans deservynge here, and farther-  
more everlastynge lyfe. O that men  
wold consyder the goodnes of God,  
the worthines of their offices, the co-  
fortable felowshyp of the household  
of Christ, and the ioyfull rewarde of  
the crowne of glory, and so be sayth-  
ful stewardes and dysposers of the  
manifold gyfts of God: And not be-  
ing bleated and blynded wth coue-  
tousnesse, deserue to be cut of frome  
the company of christians, & to haue  
their porcion with hypocrytes, wher-  
as shalbe wayling and gnashing of  
teeth. For that þe greedy worme gna-  
wninge the conscience neuer dyeth, and  
the flamyng fyre of vntollerable  
vengeaunce shalbe neuer quenched.

O brethren, God hath geuen  
great plenty, and we in Englande  
fynde greate lacke: therefore the stu-  
wards of God be vnseythfull. Who  
be

A Sermon preached

be gods stewards: They that haue gods gyfts. Surely no man hath all the gyfts of God, and euery man hath some gyfts of God. Then if all thynges be lackyng, yet can no one man deserue all the blame, but euery man shall be found faulty for that which is amysse, for lack of his duty.

Do ye perceyue that the laytie is eyther altogether ygnoraunte and blynd, or els hauyng knowledge to speake fayer, hath no learnyng to do well: Then surely the cleargye hath not ben faythfull in preachyng of gods word earnestly, in season and out of season to reprove, besich and blame, in all pacience and token, or dyscypline. Do ye see the cleargye hath not wherewithall to mayntayne learnyng, to relieue the poore, to kepe hospitaletye, and too synde theym selues: Then trewly hath not the laytye sufficiencly prouyded that they whiche preache the Gospel, should  
lyue

at Daules crosse.

lyue on the Gospel, and that they  
whyche Lowe spirituall treasures,  
myght reue corpozall necessaries.

Do ye se þ they which be in authori-  
ty haue not ben regarded and obedi-  
entli serued? Then þ common people  
haue not done theyr duties, dyso-  
beyng any man placed in authori-  
ty by gods ordynaunce. Do ye se the  
people haue hadde iniuries and yet  
their cōplaintes neglygentlye heard  
and lōg delayed: then haue the high-  
er powers omitted ryghteousnes  
and iudgement, whiche wyl be requi-  
red at theyr handes of the Lord.

Do ye se that in all maner of thin-  
ges ther is some lack of that whyche  
is very necessarye? Then be ye sure  
that all maner of men do leaue or  
mysuse some parte of theyr dutye.

*Quis potest dicere: mundum et cor meum,  
purgus sum a peccato.*

No manne canne say: my hert is

C. i.

cleane



A Sermon preached

cleane, I am pure without fautes.  
Therefore I praye that we be all gyl-  
tye, Lette vs not enuye, grudge, or  
dysdayne one an others fautes, but  
euery one acknowledge, lament, and  
mende his owne fautes.

Do not triumphe and be glad when  
ye perceyue that other mens fautes  
be noted or rebuked, but be mooste  
certaine and sure, that excepte ye  
take ye repente and amende, ye  
shall euery one be lykewyse serued.  
If ye haue not those same fautes  
whiche ye heare by the preacher no-  
ted & rebuked, yet yf you take plea-  
sure and be glad to heare other mens  
euils, be sure that euen that plea-  
sure takyng is a faute, whiche God  
hateth and wyll punysh.

Therefore when ye heare anye  
mannes fautes spoken of, be sorre  
for them, and take hede to your sel-  
ues: so shall you thereby gette good  
and



at Poules crosse.

and they haue no harme. If ye so do  
at this tyme, I may the more bolde-  
ly examyne and trye the fapthfulnes  
of some stewardes and disposers of  
Gods gyftes.

And for the better tryall & assurance  
of theyr fydelytie I note two thyn-  
ges to be requyred: fyrste that a stew-  
arde or disposer be, *Quem constituit do-*  
*minus*, whom the Lord assigneth and  
maketh: and lecondarily, *Vt det cibum*  
*in tempore*, that he vse to fede and che-  
ryche, and not to deuoure and hurte  
them of the lordes famillye. For the  
fyrste parte it is to be noted, that e-  
uery man in the tyme of hys admyf-  
sion, when he shall be put into hys  
offyce, is set on the hyll of consydera-  
cion and aduysment: where as the  
Lorde Christ to those whych he ad-  
mitteth, sheweth that the hartuest is  
greate, the laborers besewe, greate  
paynes muste be taken that muche

C.ii.

good

A Sermon preached

good maye be done: byle rebukes & greuous afflictions here to be suffered, be the sygnes & tokens of great rewardes in heauen for theym prepared. The enemy of Christ Satā vnto those whych he would deceyue sheweth all the gloze of the worlde, promysing to geue it a rewarde presently vnto all thē that wyl worshyp hym falling downe at his feete, in flattery, craft, and iniquitye.

Christe the Lorde indueth wth wyll and habyltye to take paynes to do good, those whych he byngeth in at the doze to be shepherdes of the folde and stewardes of the house: the deuyl the enemy of Christ cloketh in shepe skynnes of solenne titles to gette gaynes, those whych he conueryeth not in at the doze, but ouer an other waye to dystroye the flocke, and robbe the house.

Therfore yf thy couene be benefyce  
pre-

at Dankes crolle.

prebende, offyce oz authorytte in a  
chrissten commynaltie wythin Gods  
house, and yf thou be brought in at  
the dooze of ordynarpe and lawefull  
callynge, by paynefull dyligence to  
do good, thou mayest be a fapthfull  
stewarde in that place: but yf thou  
be broughte in ouer and besydes all  
ordynarpe and lawfull callynge, by  
couetous ambycyon to get gaynes,  
then must thou nedes be a thefe and  
robber: for Chyste whiche so sayth  
can be no lyer. I meane yf thou by  
money oz fryndshyp haue boughte  
epthet benefyce oz offyce, thou canst  
not be of Chystes iustitucion, but  
of the Dpylles intruston, not a  
fapethful dysposer, but a theupsh ex-  
torcioner of Gods gyfts. For Chyste  
sayth playnely that he whiche ente-  
reth not in at the dooze, but clymeth  
ouer an other way, is a thefe and a

C.iii.

rob-

A Sermon preached

robber, and the these cometh not but to steale, murder, and to destroy.

The doore whiche is Christe hym selfe, can neuer be entred in at by either frendshyd or money.

Sum perauēturs wyl be offended not because I speake against the bityng of benefices, whiche be spirituall charges, but for that I also include the bying and sellynge of offices, whych as they saye, be temporall promotions. As for benefices ye knowe so well, that I neede not to stand about the declaracion or profe in theym.

No, I am sure that ye perceyue howe that through the abuse of one benefyce, the Deuill ofte tymes is sure to haue many soules.

Fyrste the patron for hys presentation, then the Bysshoppe or admission, the person for hys unworthyness

at Poules crosse.

thynesse and a greate manye of the  
parryshe that be lost for lacke of a  
good Persons outpe.

But now as concerning the bynge  
of offces, to come thereby vnto the  
roume of an auditour, Surueiour  
Chauncelloure, or anye suche lyke,  
surelye no man wyl attempt it, but  
he whiche is so couetouse and am-  
bycioule that he dooeth nether  
dread God nor loue man. Wherof  
cometh the bynge of offces but of  
couetousnes: howe then canne that  
be a good fruite whiche spryngeth  
oute of the roote of all euyl: Is not  
euerye Chyristen common wealthe  
the folde of Chyistes shepe, the house  
of hys famylpe: be not then all off-  
cers in a Chyristen common wealthe  
named by Goddes woorde shep-  
herdes of the fold, and stewardes of  
the famylpe of Chyiste: O Lorde  
what shall we then saye to excuse  
C.iii,           them

A Sermon preached.

theim that by and sel offyces wythyn  
England: Shall we say those offy-  
ces be no roumes and places ordey-  
ned of God for hys faythefull ste-  
wardes, therein to dyspose hys trea-  
sures and benefytes: or that the vile  
slaves of wycked Mammon for theyr  
brybety may lawfully be promoted  
vnto those roumes whyche be ordey-  
ned of God to hys holy seruauntes  
for theyr fydeltye: If we saye that  
the offyces be not meete for Gods  
seruauntes, then we confesse that the  
offycers whyche be in theim be gods  
ennemyes. If we saye that they be  
ordeyned for the faythefull seruaun-  
tes of God, how can we thynke that  
they maye be bought vnto the bry-  
bryng seruauntes of wycked mam-  
mon: Lette vs not seeke excules to  
cloke synne, no let euery manne be  
knownen to be a lyer and speccallye,  
they that say: One manne can serue

at Paules crosse.

twoo maysters, Hammon in ge-  
uynge oz takynge of byrbes, and  
G O D in faythfull dooynge of  
duty. Let God be iustified when ye  
fynde hys worde true, whyche plain-  
ly assymeth that they whyche clyme  
into a common offyce of Chrystes  
fold by the help of Hammon in at  
the wyndowe of byrberye, be theues  
and robbers, comynge to steal, mur-  
der and destrope.

¶ That no man in thys faute wer  
gilty, then myght I be sure y no mā  
wold be offended. But if any man  
be greued because hys soze is tou-  
ched, let hym remember the sayynge  
of the wylse man: *Meliora sunt ulnere di-*  
*ligentis, quam fraudulenta oscula odientis:*  
the woundes of the louer be better  
then the deceptefull kysses of the ha-  
ter. For the woundes whyche the  
frinde openeth, be to hele olde sozes:  
and the dysceytfull kysses of the e-  
nemyes



A Sermon preached

enemys be to make newe woundes.  
I speake playnelye to open the  
wounde, to roote oute and heale  
the dysleafe of couetousnes, whych  
wold be to the wounded and to eue-  
ry man, comfort. They that by flat-  
tery do couer, kysse, and playster this  
drepe wounde, do seeke their owne  
gayne to the better dampnacion of  
the wounded, and to good mennes  
greate griefe, yea and to the greate  
dysquyetinge of a commune welthe:  
makynge no dysference betwixt the  
Lords seruauntes, and the Lords  
enemys. For wythout dout, *Non est  
quem constituit dominus.*

He is none of the Lords ap-  
pointmente or admyssion, whych  
entereth in to an offyce by brybng,  
flouye, or flatterynge frendeshyp.  
Bryng of an offyce is an euerdente  
token of vnfayethfuines. He that  
is

at Paules crosse.

is once knowen by that token and marke, shoulde be thrust out of the Lordes fouldre, *Ne furetur, mactet, et perdat*, leaste that he robbe, kyll, and destroye. But nowe by the seconde note to try whether that the steward and dysposer of goddes treasures be faythfull or not, se whether that he be a feeder or deuourer. He that feedeth, is faythfull: he that deuoureth, is unfaythfull. What doeth he whych is unfaythfull? deuoure goddes shepe, Chrysten people, the kynges subiectes, A daungerous matter, whiche if it be spoken of, wyl procure dyspleasure: and yf be it not remedyed, wyl procure Goddes vengeance. Surely brethzen, I thynke God woulde neuer haue caused me to haue meddeled wth this daungerous matter, but that he wyl geue me grace more patiently to suffer the losse of myne owne

A Sermon preached

owne lyfe, then the damnycon of  
your soules.

For yf I lose my lyfe here, I shall  
fynde it in heauen. But yf you be  
dampned, & I beyng a watchman,  
and seinge your dampnycon com-  
ming, do not geue warning, you shall  
betaken in your owne synnes, and  
your bloude requyred at my hands.  
If I geue warnyng, and you take  
hede, gods indignacion shall be ap-  
peased, and bothe we saued. There-  
fore I beyng a watchman and by  
the lyght of goddes worde spyng  
that the abominacion of ydolatrous  
couctousnes hath kyndled the in-  
dygnacion of God, to consume and  
destrope the people of this realme,  
do crye out agaynst Englande by  
the voyce of the Prophete: *Abiecerunt*  
*legem domini*, they haue cast awaye the  
lawe of the lord, euery one framynge  
hym selfe vnto the fashyon of this  
world

at Paules crosse.

wozld: *eloquium sancti Israel blasphemauerunt.* They haue blasphemed the wozd of the holy one of Israel, by theyr abominable lyuynge. *Ideo incensus est furor domini in populum suum:* tht refoze is the indignacion of God kindled against his people. Therefore doth all runne at syxe and seven, from euell vnto wozele: therefore doeth goddes worde take no place to do good, but is vnthankefully refused, whyche causeth moze harm. Is gods wozd receyued in Englande because it is playnlye preached and taughte, or refused and forsaken because it is not obeyed & folowed? Be we in better case then we haue ben afoze tyme because papistry amongst vs is kept vnder, or els wozele then euer we were because couetousnes raggneth at lybertye? That whych pappstry abused, hath not couetousnes destroyed: is not papistry supersticion, & couetousnes ydolatrie

A Sermon preached

dolatrye: Then I beseech you be not  
we well amended & be come from a-  
busynge to destroyng, from supersti-  
cion to idolatry: And hath not God  
geuen vnto vs at the brynnyng of  
supersticion, comfortable plenty of  
his holy worde, and by the suppress-  
ynge of abbeyes exceedynge aboun-  
daunce of all maner of lādes, ryches,  
and treasures? And nowe where  
is it all become? Suretye it is  
muche spent, wasted and lost by euyl  
officers, vnfaithful disposers, whiche  
be in dede deuourers. Se therefore  
howe ye haue offended god, begyled  
the kyng, spoyled the realme, and in-  
daūgered your selues to be accused,  
condēned, & suffer as most vyle hap-  
nous traytours to God, the kyng, &  
to y<sup>e</sup> cōmō welth. Wherfore whyles  
ye haue tyme, before ye be condēned,  
*sacrificate sacrificium iustitie, & sperate in*  
*domino.* Offer a sacrifice of ryghte-  
ousnes

at Poules crosse.

ousnes, making restitution of þ̄ wher  
ye haue wrongfullpe gotten: then  
truste in the Lord, and he wyll shew  
mercy, proupyngye you pardon and  
safegarde, vnto euerye mannes com-  
forte. Here I namynge no man, do  
meane al nost euery man: for euerye  
mā hath some treasures of the lordes  
to dyspose, and none is so faythfull  
that he maye be able to stande vnto  
thetryptall, entrynge wpth the Lorde in  
to iudgemente. Therefore I aduer-  
tise both ministers of the clergie, of-  
fycers in authorite, and other peo-  
ple of euerye degre, to acknoweledge  
theyr faultes, and make restitution  
to þ̄ uttermost of theyr power. First  
vnto the clergie, I say: there is none  
of you al hauing so much learninge,  
wyt, and dyligence, as is possible to  
be in one man, that can do more then  
one mans duty: why then do ye take  
and keepe, some foure or fyue mens  
ly.

A Sermon preached:

lyuynges: I do not thyncke that e-  
uery man is worthy blame that hath  
a great lyuyng, nor to be praysed  
that hath a litle lyuyng. For as God  
hath geuen some more excellent gyf-  
tes of learnynge, wytte and polycy,  
so hathe he prouyded for the same  
better lyuyng wyth hygher autho-  
rity: howbeit no man may promote  
hym selfe to procede from a meane  
lyuyng vnto a better, *quia nemo sibi sua  
met honorem*, for no man may preferre  
hym selfe vnto honoure, *nisi qui a deo  
uocatus est*, but he whiche for hys fy-  
delitye in a lytle, is called of God to  
be trusted wyth more. But it is not  
a good reason to say that because an  
honest man for hys fydelitye is cal-  
led of God from the lesse vnto the  
more, therefore a couetous manne  
throughe gredynes, maye kepe lesse  
and take more, and so ioyne thre or  
foure of thaim together to make dy-  
uers



at Pauls croffe.

uers parishes in diuers shires, all  
one mans lyuynge. The prophete  
cryeth: *ue uobis qui coniungitis domum ad do-*  
*rum, & agrum agro copulatis.* Wo be vn-  
to you that poine house to house and  
knyt fyled vnto fylde. What reher-  
seth he no more but houses and fel-  
des. No, for ther was neuer such ab-  
ominacion in the prophetes times as  
to loppe parshe to parsh, prebend  
to benefices, and Deanries vnto  
knighthes landes. I pray God that  
some of theim yf they be worthy men  
in wysdomie, learnynge and iudge-  
mente, may be promoted vnto wor-  
thy roumes, & that those meaner ly-  
uynge whiche they haue heaped to-  
gether to fyll one purse, beynge so  
far dysstante in place and condicions  
that they can neuer bee well serued  
of one mannes dutye, may be deup-  
ded and dysposed vnto meaner men:

D.i.

whiche

A Sermon preached

whych beyng moze fitte for these ly-  
upnges, maye do moze good wyth  
theym.

I heare some complayne and saye  
that all thynges bee nowe so char-  
geable that one benefyce is not  
able to fynd one honest man. And yf  
ye enquire of the same men whome  
they kepe and fynd in tehys benefyce  
they thei selues beyng absent, they  
woll say a learned curate, and a dy-  
ligent farmer both honest menne. O  
wycked worldlings condemned by  
your owne words. The whole bene-  
fice yf you shuld therwyth be content  
lying vpon it, and toke for no moze,  
woldenot fynde one man.

But when ye haue gotten other  
promotions besydes that, to lye in  
another place from it, then a small  
porcyon of it doth serue two honest  
menne whych ye leaue in youre ab-  
sence. Herke you that haue three or  
four

at Poules crosse.

four benefices, I wyl say the best  
for you that can be spoken: Thou  
lyest alwayes at one of thy benefi-  
ces, thou arte absente alwayes from  
thzee of thy benefices: thou kepest a  
good house at one of thy benefices,  
thou kepest no house at thzee of thy  
benefices, thou doest thy dewtye at  
one of thy benefices, thou doest no  
duty at thze of thy benefices. Thou  
semeest to be a good manne in one  
place, and in dede thou arte founde  
noughte in thze places. Wo be vn-  
too you worse then Scrybes and  
Phariseis Hypocrytes, whyche shut  
vp the kyngedome of heauen afore  
menne, keepinge the paryshe so that  
neyther you enter in your selfe, ney-  
ther suffer them that would enter in  
and do theyr dewtye, to haue your  
counyes and commodities. Wo be  
vnto you dummie Dogges, choked  
wyth benefices, so that ye be not a-

D.ii.

ble

A Sermon preached

whych beyng moze fitte for these ly-  
upnges, maye do moze good wyth  
theym.

I heare some complayne and saye  
that all thynges bee nowe so char-  
geable that one benefyce is not  
able to fynd one honest man. And yf  
ye enquire of the same men whome  
they kepe and fynd in theyr benefyce  
they theim selues beyng absent, they  
woll say a learned curate, and a dy-  
ligent farmer both honest menne. O  
wycked worldlings condemned by  
your owne words. The whole bene-  
fice yf you shuld therwyth be content  
lying vpon it, and toke for no moze,  
woldenot fynde one man.

But when ye haue gotten other  
promotions besydes that, to lye in  
another place from it, then a small  
porcyon of it doth serue two honest  
menne whych ye leaue in youre ab-  
sence. Herke you that haue thre or  
foure

at Poules crosse.

four benefices, I wyl say the best  
for you that can be spoken: Thou  
lyest alwayes at one of thy benefi-  
ces, thou arte absente alwayes from  
thzee of thy benefices: thou kepest a  
good house at one of thy benefices,  
thou kepest no house at thzee of thy  
benefices, thou doest thy dewtye at  
one of thy benefices, thou doest no  
duty at thze of thy benefices. Thou  
semeest to be a good manne in one  
place, and in dede thou arte founde  
noughte in thze places. Wo be vn-  
too you worse then Scrybes and  
Phariseis Hypocrytes, whyche shut  
vp the kyngedome of heauen afore  
menne, keepinge the paryshe so that  
neyther you enter in your selfe, ney-  
ther suffer them that would enter in  
and do theyr dewtye, to haue your  
counyes and commodities. Wo be  
vnto you dummie Dogges, choked  
wyth benefices, so that ye be not a-

D.ii.

ble

A Sermon preached

ble to open your mouthes to barcke  
agaynste pluralities, impropria-  
ciōs, bying of benefices, nor against  
any euill abuse of the cleargies ly-  
uynge. No, for you your selues  
myghte go a beggynge yf liuynge  
that be ordeyned for the cleargy wer  
not abused, but restored and bestow-  
ed vpon theym onely that doeth the  
cleargies dewtye. Therefore you be  
the inuenters and procurers of vn-  
godlye statutes, and deuelyshe de-  
uyses, to gyue Lordes chaplaynes  
whye he oughte to lyue vpon theyr  
masters wages, authoryte to lyue  
vpon the spole of dyuers parishes.  
*Ad erubescenciam uestram dico,* I speake  
to make you ashamed of your sel-  
ues. If gentylmenne that be lordes  
seruauntes myghte obtayne of the  
kyng and hys counsel placardes or  
warrantes to kepe a standyng vpon  
Choters hyl, Salesbury playne, or  
in

at Paules crosse.

n any theuyshe place, to take mens  
purses by the way, should not thys  
be robbery and shamefull abhominacion  
to be mayntayned by lawes,  
statutes and authoritie: What should  
a ponge gentelman be ashamed to  
robbe one ryche mans purse of forty  
shyllinges once in hys lyfe: an au-  
cient prelate not once blushe whyche  
robbereth diuers poore parishes of forty  
pounds yerely al the dayes of hys  
lyfe. You pestilent prelates whyche  
by flattery popson the hygh powers  
of authoritie, be ye neyther afraped  
nor ashamed to make the kynges  
maiestie, his lawes and your lordes  
and masters whych should be the mi-  
nisters of iustice and equite, to bee  
the defenders and maynteyners of  
your vngodly robbery, Your exam-  
ple and flattery hath caused the great  
men and ryche men to take to theim  
selues the vauntage and prosytes,

D.iii.

and



A Sermon preached

and geue hnto their chyldzen being  
ignoraunte babes, the names and  
tytles of Personages, Prebendes,  
Archedeaconryes, and of all manner  
of offyces. For euen aswell may the  
Lorde that cannot, as the Doctoure  
that wyl not do hys dute, take the  
profittes to hymself, and leaue a hyre  
lyng vnto the parych: and yet both  
be noughte. ¶ That it woulde  
please God to open the eyes of the  
hygher powers too perceyue what  
good doctryne, may what deuply the  
dyforder is taught by them that be  
double and treple beneficed. For  
theyr example teacheth, and theyre  
preachyng can neuer diswade, to let  
and ordeyne ryche robbers and ig-  
noraunt teachers ouer the Chyrlen  
congregacion, goddes people, the  
knynges subiectes: yea and as for cy-  
upll order in all offyces, ambitious  
couetous me learyng at t<sup>h</sup>em, take  
the

at Donles crosse.

the solempne rydes and good fees  
vnto the selues, and leaue their du-  
tyes vnto other, so to be neglected &  
abused, as causeth al discord and dis-  
obedience. For whoe but offycers  
shuld set good order, and make qui-  
etnes? And how can he set any good  
order, whych placeth hym selfe in  
ten mens roumes, or make other to  
be quyet wpth nothyng, that wyl  
neuer quyet hym selfe wpth any one  
liuyng? Yea how canne he be but a  
maker of busynes & thursteth many  
manne oute of theyr liuynges? But  
for all thys the flatterer wyl say that  
there is a great number of them that  
hath many mens liuynges in theyr  
handes, whych do much good wpth  
them, yea and be liberall gentlemen,  
very good officers and godly prea-  
chers. But wotte ye what the scrip-  
ture sayth: they be *Canes impudentissi-*  
*mi, nescientes saturitatem*, Unshamefaste

D.iiii.

Dogges

A Sermon preached.

dogs, knowynge no measure of gre-  
dye gettynge.

*Derelinqentes rectam uiam errauerunt  
secuti uiam Baalam filii Bosor,* Leauynge  
the ryghte way of procedynge vnto  
greate fees by faythfull diligence in  
doyng woorthye duties, do strape  
in couetousnes, folowynge Baalam  
the son of Bosor. Leauynge the re-  
warde of curled in wycked crafte,  
I take hede of Balaam you that  
loue the rewarde of iniquitye, a re-  
ward for entysng the people, whome  
god would haue blessed. A fee for ke-  
pyng those offyces vnto your selues  
whych god amongst þe people wold  
haue executed. Can ye say any more  
for your selues then Balam dyde: si  
*dederit michi Balaac domum suam: plenam  
argenti & auri,* If Balaac wold geue  
vnto me hys house full of syluer and  
gold, I cannot change the word of  
the lorde my God, to speake more or  
lesse

at Paules crosse.

les. Can ye do any better in the sight  
of the world then Balaam did vpon  
the hylles, euen as the lord dyd com-  
maunde hym and none other wyse: &  
yet lounge the reward of iniquitye  
beyng a Prophet, was rebuked of a  
brut beast: as you beyng wyse men  
ought to learne at a folysh Ass not  
to ouerburden and lode your selues  
with far more then ye are able to beare.  
Suerlye it is an vngodly & wycked  
desyre of you, to loke for a rewarde  
both of god for doyng of your duty  
and also of Hammon for takynge  
vpon you farre more then euer ye be  
able for to dyscharge. Balaam sought  
howe too get thanckes of God and  
a rewarde of Baalac, and in so do-  
yng he lost the fauoure of God, the  
rewarde of Balaac, and caused the  
people too synne, so that the ven-  
geaunce of God dydde soze plague  
the Israelites, and vtterly destroyed  
Balaam

A Sermon preached

Baalam and Balaac & al theyz for. And when as you by heappynge of luynges together, do seke to gette the welthe of the world, and also the fauour of god by pretendinge to do so manye duties as no man is able to performe, ye lose the fauor of god, & ye shal be deceyued of the worlde, & byng such iniquity amongst y<sup>e</sup> people as shall prouoke y<sup>e</sup> indignacion of god to plague theym, and to distroy you. O for the tender mercies of god in oure sauoure Iesu Christe, although I rushe & fret youre legges vpon the hedge and pales of gods vneyarde, and speake playnely beinge but a very asse in comparyson of your wysdome, conynge, & experience, yet I besech you dere brethren be assured y<sup>e</sup> I speake not of malice but of pyty, not of enuy, but of feare: for I see euidently the aungell of the Lorde with a sworde of vengeance

at Paules crosse.

redde to destroye you yf ye doo not  
stape, but procede in thys vngodlye  
way: **S**e and behold, *Nisi conuersi fueri*  
*tis, gladium suum acuit, arcum suum tetendit*  
*et parauit illum,* excepte ye turne, he the  
Lorde hath whet his sword, he hath  
bente hys bowe, and made it readye  
wyth deadlye darteres. Suretlye bre-  
thren this heappynge together of ly-  
uynge maketh you to haue so ma-  
ny thynges to do, that ye can do no  
thyng well: it is the readye waye not  
to edify but to destroye. Wherefore  
yf ye cannot espye your owne fautes  
in your selues, yet loke one at ano-  
ther: loke you of the layty at them of  
the cleargye, that seying themotes in  
their eyes, ye may learne to pull the  
beames out of your owne eyes. Do  
ye not se how that they of the clear-  
gy by heappynge together manye ly-  
uynge, haue caused manye poore  
parishes to pay their tithes & lacke  
they?

A Sermon preached

their persons: Do ye not se how that  
prebendes whiche were godly found-  
ded as moſte conuenient and neces-  
ſarie lynyngs for preachers to healep  
the byſhoppes and the persons too  
enſtruchte the people, be now vngod-  
ly abuſed to corrupt the byſhoppes  
and the perſonnes that rather ſeke  
the bauntage of good prebends to  
entryche them ſelues, then the healep  
of godly preaches, to enſtruct Gods  
people: Do ye not ſe howe theſe pro-  
uiders of pluralities haupnge the  
cure of Chriſten ſoules in the pa-  
rtyſhe, and ſhepefolde of Chryſt, do  
leaue the ſlocke and take the ſpoyle  
to ſpende in Noble mennes houſes,  
where as they doo ſe that the keeper  
of horſes in the ſtable, of cattell in  
the ſpyelde, and of dogges in the ke-  
nell, doeth lyue on hys maſters wa-  
ges, and uot on the byllage of hys  
cure. O ye noble menne do ye geue  
vnto



at Paules crosse.

unto the keepers of your horses, cattell, and dogges, wages, leaste that they shoulde sell your horses, kyll your cattell, or sleve your dogges to lyue vpon the skynnes: and wyl ye allowe your Chapleynes no wages, but cause cheym to lyue vpon the murder and spole of the innocent Lambs of God, redeemed and boughte wyth Christes precious blode? Do ye se howe by these seruantes of Hammon, enemyes of Christe, greedy wolues in Lamb skynnes, the parishes be spoled, the people vntaughte, God vnknewen, hys lyuelye woorde sette graciouslye forth by the kynges procedynges, is vngraciously suspected, hated, and abhorred of the ignorant people?

You of the laytye, when ye see these small moles in the eyes of the clargye, take heede too the greate beames

A Sermon preached

beames that be in your owne eyes.  
But alas I feare least y<sup>e</sup> ye haue no  
eyes at all. For as hypocrisy and su-  
persticion dooeth bleare the eyes:

So couctousnesse and ambycyon  
doeth putte the eyes cleane out. For  
yf ye were not statke blynd ye would  
se and be ashamed that where as fyf-  
ty tunne belyed Monckes geuen to  
glotony fylled theyr pabunches, kept  
thp theyr house and relpyed the whol  
country round about them, ther one  
of your gredye guttes deuourynge  
the whole house and makynge great  
pyllage thzoughouse the countrey,  
cannot be satisfyed.

If ye had anyeyes, ye should se and  
be ashamed to cōfesse that yf some of  
you shoulde not haue manye offy-  
ces, there woulde not be menne y<sup>e</sup>-  
nough to founde, to put in euerye of  
fyce one manne, mete and able by  
doynge of theyr dewtyes to serue  
the

at Poules crosse.

the kynge, and take good order amongest the people, where as there is a greate number too manye of your sorte whych e thyncke your selues mete and worthye by takynge manye Offyces in hande, too burden the kynge and the people wth all fees and charges belongyng vnto euery offyce: yea and furdymore to requyre personages, prebendes, Deantries and anye manner of lpyng due vnto the Ecclesiastycall ministry, to be geuen vnto you for seruyng the kynge in takynge the vantage of many, and doyng the duties of fewe offyces belongyng vnto ciuyl pollyce.

If ye hadde anye eyes ye shoulde se and be ashamed that in the great aboundance of landes and goods taken from Abbeyes, Colleges and Chauntries for to serue the kyng in all necessaryes, & charges, especially  
in

A Sermon preached

in prouision of helpe for the poore, &  
for maintenaunce of learninge the  
kyng is so dysappointed, that bothe  
the poore be spoiled, all maintenaunce  
of learninge decayed, and you only en-  
tyched. But for because ye haue no  
eyes to se wth, I wyl declare that  
you may heare wth youre eares,  
and so perceyue and knowe, that  
whereas God and the kyng hathe  
bene moste liberall to geue and be-  
stowe; there you haue bene moste  
vnfayethfull to dyspose and deli-  
uer. For accordyng vnto gods word  
and the knges pleasure, the vniuer-  
sities which be the scholes of all god-  
lynes and vertue, should haue bene  
nothyng decayed, but muche increas-  
ed and amended by thys refozmaci-  
on of religion.

As concerninge goddes worde  
for the vpholdyng and increase of  
vnt:

at Doules college.

Uniuersities, I am sure that no man  
knowynge learning and vertue doth  
doute. And as for the kynges plea-  
sure it dyd well appeare in that he  
established vnto the vniuersities  
all priuileges graunted afore bys  
tyme, and also in all maner of pay-  
mentes requyred of the cleargye, his  
tythes, and fyft frantes, the vniuer-  
sities be exempted. Yea and the kyng  
mayestie that dead is, dyd geue  
vnto the vniuersities of Cambrige  
at one tyme, two hundred poundes  
perely to the exhibition and fynyng  
of foue learned menne, to reade and  
teache dyuinitye, lawe, Physicke,  
Greke and Ebzue.

At an other tyme. xxx. pounde perely  
*In liberam et puram elemosinam.* In tre &  
pure almes. And fynally for the fust  
daction of a newe Colledge so muche  
as shoulde serue to buylde it, and re-  
plenyshe it wpth mo Scholets and

E. i.

better

better wynges then any other Col-  
 ledge in the vniuersitie afore that  
 tyme had. And yet as one. **W**hen  
 in the whiche euery man maye  
 perceiue that the kynge geuynge ma-  
 nye thinges and takynge nothinge  
 from the vniuersities, was very de-  
 sirous to haue theyr increased and a-  
 mended. Now when all they that haue  
 knowen the vniuersitie of Cam-  
 bridge since that tyme that it first  
 beganne to receiue these greate  
 and mannfolde benefytes from the  
 kynges maiestye, at your handes,  
 haue wille occassion to suspecte that  
 you haue deceyued boeth the kynge  
 and vniuersitie, to enriche your  
 selues. For before that you did be-  
 ginneto be the disposers of the kin-  
 ges liberalitie towardes learyng  
 and pouerty, there was in houses be-  
 longynge vnto the vniuersitye  
 of Cambridge, two hundred stu-  
 dentes

at Pauls crosse.

Students of dynynpte, manye be-  
well learned: whych be nowe all  
elene gone, house and manne, poung  
towards scholars, and old fatherlye  
Doctors, not one of them lefte: one  
hundred also of an other sorte that  
hauyng rich frendes or beyng bene-  
ficed men dyd lyue of theym selues  
in Ostles and Innes be eyther gon  
awaye, or elles fayne to crepe into  
Colleges, and put pooze men from  
bare lyuynge. Those bothe be all  
gone, and a small number of pooze  
godly dyligent studentes nowe re-  
maynyng only in Colleges be not  
able to tary and contynue theyr stu-  
dy in þ vniuersite for lacke of ex-  
bitiou and healpe. There be dyuers  
ther whych tye dayly betwixte foure  
and fyue of the clocke in the morn-  
nyng, and from fyue vntyll syxe of  
the clocke, vse common prayer wyth  
an exhortacion of gods worde in a

Ch.

com



A Sermon preached,

common chappell, and from sixe vnto ten of the clocke vse euer eyther pryuate study or commune lectures. At ten of the clocke they go to dynner, whereas they be contente wyth a penne pyece of bryse amongest all, hauing a fewe porage made of the brythe of the same bryse, wyth salte and otemell, and nothynge els. After thys slender dinner they be either teachynge or learnynge vntyll v. of the clocke in the euenynge, when as they haue a supper not much better then theyr dynner. Immediately after the whiche, they go eyther to reasonynge in problemes or vnto some other studye, vntyll it be nyne or tenne of the clocke, and there beynge wythout fyre are fayne to walk or runne vp and downe halfe an houre, to gette a heate on their fete whan they go to bed.

These be menne not werpe of  
theyr

at Doules crosse.

theyr paynes, but very sorre to leue  
theyr studie: and sure they be not a-  
ble some of theym to contynue for  
lacke of necessarpe exhibition & relce.  
These be the lyving sayntes whiche  
serue god takyng greate paynes in  
abstinence, studie, labour and dy-  
lygence, wth watching and praye.  
Wherfore as Paule, for the Sayn-  
tes and brethren at Hierusalem, so  
I for your brethren and Sayntes  
at Cambrpge mooste humble be-  
seche you make youre collections a-  
mongest you ryche Marchauntes of  
this cite, and send them youre obla-  
tions vnto the vniuersytie, so shall  
ye be sure to please God, to comfort  
them, and proupe learned men to  
do muche good throughout all thys  
realme. Yea and truly ye be detters  
vnto them: For they haue sown a-  
mongeste you the spirituall treasu-  
res of goddes wyde, for the whiche  
C.iii. they

A Sermon preached.

they oughte to reape of you agayne  
corporaill necessities. But to retorne  
vnto them that shoulde better haue  
prouyded for learnynge and pouer-  
tye in all places, but especyally in  
the vniuersities.

Loke whether that there was not  
a greate nūber of both lerned & poore  
that myght haue ben kepte, main-  
tayned, and relpyed in the vniuersi-  
ties: whych lackynge all healpe or co-  
forte, were compelled to forsake the  
vniuersitie, leue their booke, & seke  
theyr lyuynge abrode in the cuntry.  
Yea & in the cuntry manye Grāmer  
Scholes founded of a godly intent  
to brynge vp poore mennes sonnes  
in learnynge and vertue, nowe  
be taken awye by reason of the gre-  
de couetousnes of you that were  
put in trust by God, and the kynge  
to erecte and make grāmer scholes  
in manye places: And had nether  
coin:

commandment nor permission to  
take away the schoolmasters lpyng  
in anye place, mozeouer muche cha-  
ritable almes was there in manye  
places perely to be bestowed in pore  
townes and parishes vpon goddes  
people, the kynges subiectes: whiche  
almes to y great dyspleasure of god  
and dyshonoure of the kyng, yea  
and contrarpe to goddes worde and  
the kynges lawes, ye haue taken a-  
waye. I knowe what ye do saye and  
bragge in some places: that ye haue  
doen as ye were commaunded wth  
as muche charytye and lyberalitye  
towards both pouertie and lea-  
rnyng, as your commission woulde  
beate and suffer.

Take heede whome ye flander,  
for Goddes worde, and the kynges  
lawes and statutes be open vnto e-  
ueri mannes eyes, and be euery co-  
mission directed accorpyng vnto  
them

**A Sermon preached**

thi, ye both myght and should haue  
geuen much wher as ye haue taken  
much away.

**T**ake hede vnto the kynges sta-  
tutes, the actes of parliament, there  
ye shall fynde that the Nobles and  
commons do geue, and the kyng  
doth take into hys handes Abberies  
Colleges and Chauntries, for erec-  
tyng of Gramer scholes, the godly  
brynnyng vp. of youthe, the farther  
augmentynge of the vnuerstytes,  
and better prouysyon for the poore.  
Thys shall ye fynd in the, Actes of  
parliament, in the kynges statutes:  
but what shalbe found in your prac-  
tyse and in your dedes? Surely the  
pullynge downe of gramer scholes,  
the deuplyche drownyng of youthe  
in ignorance, the vtter decaye of  
the vniuersities, and mooste vnecha-  
ritable spoyle of prouysion, that  
was made for the poore.

at Paules crosse.

Was it not a godly and charitable  
prouision of the kynge to geue vn-  
to the vniuersity two hundred pound-  
des yerele for excellent Readers  
three hundred poundes yerele in  
pure almes, and manye hundred  
pounds also to the foundacyon and  
ereccion of a newe Colledge? And  
was it not a deuilishe deuys of you  
to tourne all thys the kynges boun-  
tious liberalite into improperta-  
cions of benefices, whiche be papp-  
sticall and vncharitable spoiles of  
most necessarpe prouision for poore  
parishes? *Intelligite insipientes in popu-  
lo, et stulti aliquando sapite.*

Learn vnderstandyng you that  
playe vniuersal partes amongeste the  
people, and you fooles once were  
wysse. *Qui plantauit aurem non audiet?*

He that sette the eares, Shall he  
not heare the sorowfull complaynte  
of poore parishes, agaynste you that  
haue

A Sermon preached

haue by impropertions clene taken  
away hospitalite, and muche im-  
paired the due liuynges of gods my-  
nisters, the peoples instructours  
and teachers *Qui figurat oculum non con-*  
*siderat*: he that fashioned the eye, doth  
he not beholde howe that the beste  
landes of abbeyes, colleges & chaun-  
teries be in youre handes, and euyl  
impropertions conueyd to the king  
and to the vniuersities & Bpshoppes  
landes: *Qui corripit gentes non arguet*  
He that corrected and punyssheth the  
heathen lackyng the lyght of gods  
word for the only abuse of naturall  
reason, wyl he not reprove and con-  
demne you whyche haue good rea-  
sonable wyts, gods onely word, the  
kyniges laws, and statuts: and much  
powet & authoritey geuen vnto you  
to edifye and do good, seinge it is a-  
bused of you to destroye and do hurte.  
Shuldenot you haue amended the  
proui-



at Pauls crosse.

provision for the poore, the educacy-  
on of yowthe, and the condicion of  
the vniuersities. And be they not by  
you soze hurte and dekaped. The  
kyng should and wold haue refoz-  
med religion. The fyrst parte of re-  
formacion is to restore and geue a-  
gayne all suche thynges as haue  
bene wrongfullye taken and abu-  
sed. Surelve the Abbeyes dyd wrog-  
fullye take and abuse nothyng so  
much as the improperacions of be-  
nefices. Nothyng is so pappystreall  
as improperacions of benefices be:  
they be the Popes darlynges & pa-  
ramors, whiche by the dyuelyshe de-  
uyce of wicked Balaamytes, be set a  
bryde in this realme to cause the ler-  
ned men of the vniuersities and all  
bishoppes that be godly menne, the  
Popes enemyes, to commyt spiri-  
tual fornicacion wyth them. Whye  
dyd God destroye the Madianytes  
but

A Sermon preached

but for their synne: Why dyd he  
plage the Israelites but for the same  
synne? Why dyd God cause the  
Abyes to be destroyed, but for pa-  
pysticall abuses: And why shoulde  
not god plage the vnpietys and  
Bishops keepinge and meddelynge  
wth impzoperacions, that bee the  
same pappysticall & deuelysh abuses.

What a bloudye daye shall it  
be: when as for thys abhomy nation  
thys spirituall fornicacyon, God  
shall commaunde hys faythfull ser-  
naunts Moyses the kynges mayesty  
to take and hange all the rulers of  
the people that haue wittinglye suf-  
fered these whorish & aduanyces  
these poppish abuses: And cause a  
zelous Phinees to shedde the harte  
bloude of hym that before Moyses  
and many Israelites, before a hygh  
iustice and manye people, taketh a  
Madianite into hys tent, an impo-  
pe.

at Doctors crosse.

peracion into his inheritaunce: But  
nowe brethren as Peter preached  
vnto the Jewes: *Nunc fratres scio quod  
per ignorantiam fecistis.* Now brethren  
I knowe that you haue done thys  
through ignorance: for the Lorde  
whych forseeeth all thynges, know-  
eth that yf you hadde not bene blyn-  
ded w<sup>th</sup> ignorance, ye coulde ne-  
uer for pite haue executed hys in-  
dignacion and wrath in makinge  
suche destruction. Seynge there-  
fore that it was Goddes pleasure  
thus by one euill to punyche an-  
other, nowe repent, and amende, that  
poure fautes maye be pardoned. It  
pleased God by the blinde malice  
of the Jewes, to naye Chryste Iesu  
vpon the crosse: and yet as many of  
them as hearyng that matter ope-  
ned by Peter, were greued and pic-  
ted in conscience, so many sayde vn-  
to Peter, and to the other Apostles  
What

What shall we do: The Apostolical  
counsel was: *Agite penitentiam, recipite.*  
Repent & amend. So dere brethren  
hearynge and knowyng that God  
hath bled your greedy covetousnes  
to destreyne Abbeyes, Colleges, and  
chauntries, and to plage all thys  
realme, be greued and soyr in your  
hertes, seyng that ye haue bene y  
saire, instrumentes of wrath to exe-  
cute vengeance: and purge your  
selues of thys vyle covetousnesse,  
then shall ye from henceforth be y  
sa honoris vessels of honoure, to serue  
God, in *sanctitate et iusticia* in holynes  
and ryghteousnes all the dayes of  
poure lyfe.

And nowe on the other parte, you  
that be of the comynalte, when ye  
feele that anye plague or punyshe-  
ment commeth by thiem that be sette  
ouer you in offyce, and aucthoryte,  
knowe that they do it not of theym  
selues

at Pauls crosse.

selues, but he moued and styred of  
God, to worke hys wrath vpon you.  
For when as God was dyspleased  
wth the Israelytes, then hys dysple  
sure caused Dauid theyr kynge to  
take that way that brought a pesti  
lence amongst the people, whereon  
died. lxx. thousande: *Addidit furor do  
mini irasci contra Israel, commouitque da  
uid.* The indignacion of the Lorde  
waxed whot agaynst Israel, as he stir  
red by Dauid. What kyndled the  
indignacion of God, but the synnes  
of the people: The synnes of the peo  
ple dyd kyndle the indignacyon of  
the Lorde: the Lordes indignacyon  
stired by Dauid in presumpcyon.  
Dauids presumptuousnes caused  
the people to dye on the pestylence.  
And euen as then God ordeyned ꝑ  
christ shuld be crucified by ꝑ malici  
ous blyndnes of the Jewes, the Is  
raelites plagued by the presumptiō of  
Dauid: So

A Sermon preached

So hath he ordeyned that Eng-  
lande shoulde be spoyled wth gre-  
dy couetouse officers. Looke then,  
what hath made thys greate spoye  
in England? greedy couetousnes of  
officers. What dyd make in theym  
suche greedy couetousnes? the indig-  
nation of God. What kyndled gods  
indignacion? the synnes of the  
people. What was the synne of the  
people? *Eloquium sancti israel, blasphe-*  
*maverunt.* They haue blasphemied the  
holpe woorde of GOD, callinge it  
newe learnynge and heretycall doc-  
tryne: *ideo iratus est furor domini.* And  
theresore is the wrath of the Lorde  
kyndled. Now you people which cry  
& say that you are robbed and spoy-  
led of all that ye haue: woulde ye  
haue thys whyche ye call robbing &  
spoyling to be ceased? Then quench  
the indignacion of god whych doth  
cause and make it. If ye wyl quench  
the

at Pauls crosse.

the indignacion of God, *Hodie si uocem eius audieritis.* To daye, euen nowe yf ye shal heare hys voyce, hardē not your hartes, as in the prouocacion in the daye of temptacyon. Harde heartes, styffe neckes, dysobediente myndes, prouoke, tempte, and styze by the indignacion of God.

Truelye the indignacion of God shal neuer be quenched, vntyll that you wyth tender hartes, humble, obedyente, and thankfull myndes, receyue, embrace, and cōforme your selues vnto the holy worde of God set forth by the kynges Magestye his gracious procedynges.

There is as yet more styffe necked stubburnes, dieuellysh disobedience, and gredye couetousnes in one of you of the commune sorte that kepeth thys greate swellynge in the hearte, hauyng no occasion to sette it furth in excercise, then is in ten of

J. l.

the



A Sermon preached

the worst of them that beyng in office and auctorite, haue manye occasions to open and shewe them selues what they be.

When dyd euer anye officers in auctorite shewe suche rebellious proud myndes, as was of late playnly perceyued in very manye of the comunalte? I put the case that they be so couetouse, that one of these greedy guts hath swallowed bp a whole Abbeie, house, landes and goodes, And yf you had had powers vnto your willes, ye had deuoured whole countreyes, houses and goodes, men and beastes, corne and cattell, as ye dyd begynne.

Some of theim kepeth their fermes in theyr owne handes, and manye of you kepe youre owne Corne in youre owne barnes. Yea marrye, why should we not kepe our corne in our owne barnes? Forsooth ye  
nowe

at Poules crosse.

no we maye not keepe it for dreade of  
God, obedience to the kynges ma-  
iestie, and pitie of your pooze neigh-  
bours: For God sayeth: *Qui abscondit*  
*frumenta, maledicetur in populis: benedictio*  
*autem super caput uendencium:* He that hy-  
deth by corne, shall be accursed a-  
mongest the people: but blessinge  
shalbe vpon theyr heades that bryn-  
geth it furth to the Markettes to  
sell. Here ye heare the blessinge and  
curse of God.

Ye knowe the kynges gracious  
Proclamacion, ye maye perceyue  
poure neyghbours neede, by theyr  
myserable complaynt. And yet ney-  
ther God by blessing and cursynge,  
neither the kyng by proclamacion &  
comissio, nether the pore by praiynge  
and paying, can cause you to serue y  
Markets wyth corne. But let god-  
des woorde, the kynges lawes, ho-  
nest order, and charytable prouy-

F.ii.

Upon

A Sermon preached

syon be put forth of all markettes  
townes by wycked Hammon, and  
let hym onely kepe the Markets  
and set pyles for youre purposes, &  
wythoute doubte euerie market  
shalbe ful of al manner of Corne and  
bytayles commyng in on all sydes.

O wycked seruauntes of Ham-  
mon, alwayes bothe ennemyes and  
traytours to GOD and the kyng  
and the common wealth. Is it God  
or Hammon that hath made the  
Corne to sprynge, and geuen you  
plentye? Yf ye say Hammon, then  
ye confesse playnely whose seruaun-  
tes ye be, what Idolatrye ye vse. If  
ye say God, How dare ye confesse hym  
in youre woordes and denye hym  
in youre deedes? Whye do ye not  
brynge forth goddes corne vnto  
goddes people, at goddes com-  
maundement? Whye be ye not fayth-  
full disposers of Goddes treasures?  
Well, he þ̃ hath no corn thinketh he  
hath

at Pauls crosse.

hath no parte, nor is not gyltye in  
this matter : but I cā tel that ther is  
many of theim, that neither hath nor  
wyl haue cozne, whych make cozne  
most dere. I haue heard howe that  
euen this last yere, ther was certayn  
Acres of cozne growyng on the gro-  
und bought for. viii. poundes : he  
that bought it for. viii. sold it for. x.  
He that gaue. x. poundes, sold it to an  
other aboue. xii. poundes : and at  
last, he that carped it of the ground,  
payde. xiiii. poundes. Lykewyse I  
hearde, that certayne quarters of  
malte were boughte after the pryce  
of. iiii. shyllinges. iiii. pence a quar-  
ter to be deliuered in a certayn mar-  
kette towne vpon a certayne daye.  
Thys bargayne was so oft bought  
and solde before the daye of deliue-  
raunce came, that the same Malte  
was solde to hym that shoulde re-  
ceyue it there and carrie it awaye,  
ff. iiii. after

A Sermon preached

After. vi. s. a. quarter. Looke and se howe muche a craftes man oz anye other honeste man that muste spend corne in his house, by this maner of bargaynyng, payeth, and howe litel the housbande manne that tyllth the ground, and paieth the rent, receyvethe: The ye may se & perceyue it must needes be harde for eyther of them to kepe a house, the craftes man payinge so muche, & the husbandman takynge so lytle.

There is a lyke maner of bargaynyng of them that be leasemongers, for leasemongers make the tenants to pay so muche, and the landlozd to take so litel that netther of the is wel able to kepe house. I heare say that withi a few miles of Lōdō an honest gentleman did let his ground by lease vnto poze honest mē after. ii. s. iiii. d. an acar: the cometh a lesemonger, a thefe, an extorcioner, deceluyng the tenants

at Poules crosse.

naunts, bieth they? leascs, put theint  
frō the groundes, and causeth thẽ  
haue it at hym nowe, to paye after  
ix.s.oz as I harde saye.xix.s.but I  
am ashamed to name so muche. How  
be it, couetous extorcioners be asha-  
med of no dede be it neuer so euill.  
And as I hear say, ther be many lese  
mongers in Londo, that heygthen  
the rēt of bare houses: & as corne, lan-  
des, tenemētes & houses, so in al ma-  
ner of wares, ther be such biars & sel-  
lers as cause ỹ prouydres & makers  
of ỹ wares to take so litle, & the occu-  
piers of the wares too pay so muche,  
that neyther of theim both is able  
too lyue. All the Marchauntes of  
myschpese that go betwixt the barke  
and the tree, Betwixte the housband  
man that getteth the corne, and hous-  
holder that occuppeth Corne, be-  
twix the Landlorde, that setteth ter-  
mes, and the tennauntes that dwell

J.iii.

in

A Sermon preached

in the fermes. And betwixt the craftes man that maketh, or the marchaunte that prouydeth wares, and other men that occupieth wares. I saye these marchauntes of mischief commynge betwixt the barke and the tree, do make all thinges dere to the byers: and yet wonderfull vyle & of small pryce to many, that must nedes sett or sell that whych he is their owne honestlpe combye. These be far worse than anye other that hath bene mencyoned hertofore: for although benefyced men and offycers haue manye mennes lypnges, yet they do some mennes dutyes. But these haue euery mannes lypng, & doo no mans duple. For they haue that whych is in dede the lypng of craftes men, Marchauntmenne, husbandmen, landelordes and tenants, and do neuer a one of these mens dutyes. These be ydle vacaboun-



boundes, lpyng vpon other mens labours: these be named honest barginers, and be in dede craftye couetouse extorcioners. For they that be true marchauntemen to by and sell in dede, shoulde and doo prouyde great plenty and good chepe by honest byenge and sellynge of theyr wares. But these haupnge the names of true marchauntes, and byng in dede crafty theues, do make a scarlitye and dearch of all thynges that cometh throughe theyr handes.

Take awaye all marchaunten from anye towne or cytye, and ye shall leaue almost no prouysyon of thynges that be necessarye. Take awaye leasmongers, regrators and all suche as by bynge and sellynge make thyngs more dere, & when they be gone, all thyngs wylbe more plenty and better chepe. Now maie ye se who they be that make a greate dearch

A Sermon preached

dearth in a great plentye. For who  
is it, that heygtheneth the pryce of  
Cozne, the housbandman that get-  
teth plentye of cozne by tpyllnge of  
the grounde? No: the regrator that  
bpeth cozne to make it dere, grow-  
punge vpon the grownde. Who reys-  
leth rentes, ioyneth house to house,  
and heapeth fermes together? The  
Gentyll manne, that by geuyng of  
leases, letteth forth hys own landes  
into other memies handes? No, the  
leasemongers, that by sellynge lea-  
ses, bpeth and bypyngeth other men-  
nes Landes into their own hands.  
Who maketh all manner of wares  
and marchandyses to be very dere?  
the marchaunt venterer, which with  
fayethfull dyligence to prouyde for  
the commune wealthe, carpyeth furth  
suche thynges as maye well be spar-  
red, and bypyngeth home suche wares  
as muste needes be occupied in thys  
realme?

at Paules croffe.

realme: No, the Marchant of myschyfe that by craftye conueyaunce for his owne gayne, carryeth alwaye such thinges as maye not be spared, and bryngeth agayne suche wares as are not nedefull. Take hede you Marchauntes of London that ye be not Marchaūtes of myschyfe, conueying away to much old lead, wol, lether & such substanciall wares as wold set many Englyshme to work, and do euery manne good seruyce, and bryngynge home sylkes and sables, cattayls, and folshe fethers to fill the realme full, of such baggage as wyl never do ryche or pooze good, and necessary seruyce. Be ye sure, if thys realme be ryche, ye shall not nede to be pooze: yf thys realme be pooze, you shall not be able to kepe and enioy your ryches. Take hede thā that your marchaūdise be not a seruyng of folshe mens fancies, whyche wyl  
Destroy

A Sermon preached

destroie the realme: but lette it be a  
proupyng for honest discrete mens  
commodities, whych wyll be the by-  
holdyng and entychyng of you and  
the whole realme. Take hede vnto  
your vocacions prelates and pre-  
chers, Maystrats and offycers, lād  
lordes & tenaunts, craftes men and  
marchauntes, all maner of men take  
hede vnto youre selues and to your  
conuersacion and lyuyng: yea dere  
brethren at the reuerence of god, for  
a generall comfort to al partes with  
out gredye couetousnesse towards  
oure selues, or malicious enuye to-  
wardes other, wyth a synge eye, of  
a pure herte, let vs consyder and ac-  
knowledge how that the bountifull  
liberalite of almyghtye God hath  
geuen vnto thys realme wonderfull  
plenty of personages, prebēds, be-  
nefyces, offyces, and all maner of ly-  
uynges: wyth great aboundaunce  
of

at Paules crosse.

of corne, cattell, landes, goodes, and  
all wares that be good and profita-  
ble: and howe that it is certeynly the  
vnfaithfull disposers whyche cause  
a great scarsytp, dearth and lacke of  
all these gifts and treasures of God,  
therfore *dominus de celo prospexit, ut uide-*  
*at si est intelligens aut requirens deum.*

The Lord looked down from heuē to  
se if there were any that had vnder  
standyng and sought to please God  
in faythfull dysposynge of Goddes  
treasures: but seinge that *Omnes stu-*  
*dent auaritie, a maiore usque ad minorem.*  
All be geuē vnto coueteousnes from  
the hyste vnto the loweste, so that  
poze people can haue no houses to  
dwell in, ground to occuppe, no noz  
corne for their moneye. The Lorde  
hym selfe speakyng vnto the earthe,  
sheweth wher is the faute: *principes*  
*tui infideles.* Thy head rulers and of  
fycers be vnfaythfull disposers.

Socii

A Sermon preached

*Socii furum*, the uishe fellowes.

*Omnes diligunt munera*, they all loue  
brybes, *et sequuntur retributiones*, and  
hunte for promocions. What then  
o Lorde shall be the ende of all this?  
*Viuo ego dicit dominus*. As trulpe as I  
Ioue sayth the Lorde, *propterea quod facti*  
*sunt greges mei in rapinam*, Because that  
my flock haue ben spoyled, *et oues mee*  
*in deuoracionem omnium bestiarum agri*, and  
my shepe deuoured of all wyld bea=  
stes of the fylde, *quia non esset pastor*,  
Because there was no keper, *Neque*  
*enim quesierunt pastores mei gregem meum*,  
For those which were named my pa=  
stours, dyd take no heede vnto my  
flocke, *sed pastores pascebant semetipsos*,  
But those pastours dyd feede theym  
selues prowlyng for profyte, *et gre*  
*ges meos non pascebant*, and my flocke  
they dyd not feede by dooing of their  
dutyes. *Propterea pastores audite uerbum*  
*domini*.

Therefore ye keepers heare the word

at Poules crosse.

of the Lorde. What worde: that the  
flocke shalbe deliuered, & you shalbe  
destroyed: That is a true word: for  
*qua mensura mensi fueritis, remecietur uobis:*  
By the same measure that you haue  
serued other, ye pour selues shall  
also be serued: for as ye haue serued  
supersticious papistes, so shall you  
your selues be serued, beyng coue-  
tous Idolaters: yea and haue a  
much vauntage at the metynge,  
as is betwixte supersticion and I-  
dolatre. Howe be it, God geuynge  
you respite to loke for amendmente:  
offers more gentelnes, yf ye wyl take  
it. For in the .xx. of Jeremy he sayth:  
*Ecce ego do corā uobis uiam uite et uiam mor-*  
*tis:* Behold I set before you the way  
of lyfe & the way of death: yf ye repēt  
& amend, lyfe: If ye be styll stiffe-necked,  
death: for the Lorde by Esaye. i. say-  
eth: *si uolueritis et audieritis:* If ye wyl  
heare to repēt & amend, *Bona terre co-*

*medes*



A Sermon preached.

medettis, ye shall eat the good fruits & the earth shall bring forth, to your comfort. *Si nolueritis, et me ad iracundiam prouocaueritis, p̄t̄ ye wyl not, but prouoke me to anger, gladius deuorabit uos.* The sworde shall eat you vp. *Quia os domini locutum est.* For it is Gods owne mouthe that hath spoken it. For Gods sake beleue it: And do not by a harde hearte voyde of repentance heape vnto your selues the wrath of god agaynst þe day of vengeance.

But thankfullie embrasynge the riches of goddes goodnes, patience and long sufferynge, acknowlegynge that goddes kyndnes draweth you vnto repentance, p̄t̄ ye haue so lytle spirituall felyng and ghostlye vnderstandynge that ye can nothyng be perswaded or moued by the comfortable promyses, & terrible threynynge of the inuisible God: yet haunynge corporall eyes and naturall reason

at Paules crosse.

reason, consyder the decaye of thys  
Realme, and the towardnes of the  
kyniges magestye. Note the decaye  
of thys realme, and thereby ye shall  
learne to knowe that nothynge can  
make a realme wealthye, yf the in-  
habitauntes thereof be couetouse:  
for yf landes and goodes coulde  
haue made a realme happy notwyth  
standynge mennes couetousnes, then  
shoulde not thys realme soo unhap-  
pyl ye haue decayed, when as by the  
suppressiō of Abbeies, Colleges and  
Chaunteries, innumerable lāds and  
goodes were gotten.

If goddes worde were ordeyned by  
anye other meane then by the con-  
uertynge of couetous men, to make  
that realme happy where couetous  
men be, then suerlye shoulde Eng-  
land now be most happy, wher gods  
word is frely set forth in the mother  
tounge, playnly preached in solēpne

G.i.

con=

A Sermon preached

congregacions, and cōmonly bled in  
daily cōmunicacion. But vndoubted-  
lye whereas couetouse men be, there  
nether landes oz goodes, no not  
goddes holpe Gospell canne doo so  
muche good as couetousnes doeth  
harne. Wherefoze seyng thys realme  
by couetousnesse is looze decayed,  
least it shoulde also by the same be  
destroyed, awaye wpyth youre coue-  
tousnes, all you ꝑ loue thys realme.  
Or yf ye wpyll not do it foz loue of the  
realme, yet foz the reuerente obedi-  
ence whych ye owe vnto God and  
the kynges maiestie, awaye wpyth co-  
uetousnes whych maketh men ser-  
uauntes of Mammon, and enemyes  
vnto god and the kyng. Be ye well  
assured that the kynges Maiestye  
whych nowe is, God saue his noble  
grace, dreaddeth god, loueth his peo-  
ple, & abhorreth couetousnes, whiche  
in this realme offendeth God, disho-  
noureth

at Doules crosse.

noureth þ kyng, anopeth the people.

Therefore he doeth partly nowe perceue and consider, and wyl do better hereafter, that pzelates wyth pluralities, and magystrates wyth manie offices, do burden him and his people wyth paying tithes, fees, and manye greate charges, and yet kepe so many roumes vacant of prechers and officers, that his magesty cannot be duly serued, nor his people well instructed by the preaching of gods word, nor yet well ozdred by the ministracion of iustice and equitye.

He knoweth that regratours of corne byttals and of all manner of wares, make suche dearthe and scarcitie, that no diligence of good marchauntes by honest byinge and sellynge canne prauyde anye thynges to be eyther good cheap oz plentiful. It is well known to his gracious maiesty, oz at the least vnto hys ho-

G.ii.

noura

A Sermon preached

nourable counsell that leasemūgers  
takynge muche of tenauntes and  
paying lyttell vnto the landlozdes,  
haue both theyr lyuynge, and doth  
the duties of neyther. For to theyr  
owne pryuate lūke they take ren-  
tes of tenauntes, and fermes of land  
lozdes: but when by occasyon they  
shall be requyred to serue the Kynge  
for a common wealth, then they wyl  
haue neyther landes nor ferme to  
do the kyng seruyce. Do not therfore  
imagyn you that be eyther of the cler-  
gye or of the layte in hyghe or lowe  
degree, that the Kynge's Gracious  
Magesste and his honourable coun-  
cell be so negligent that they do not  
espye, or so parrayll that they wyl  
not punyshe those whyche in thys  
realme hynder the prechyng of gods  
word, stoppe the admystracion of  
iustice and equitye, cause of all thyn-  
ges a deathe and scarlyte, and  
byrnyng

at Paules crosse.

brynge Gentlemenne too poouertye,  
and husbandmen vnto beggerye.

It is spyped and muste be punyshed,  
although it be delayed for a tyme, to  
sepf you of your selues wyllynglye  
wyl amende it.

Beware therefore that ye stape  
not your selfe vnto a byttell staffe,  
for it wyl brast in spylles and perce  
thorowe your handes. Do not stay  
your selfe vpon thys ymaginacion  
to thynke that althoughe craftelye  
contrary to lawe and conscience ye  
do inuade other mennes rounes, li-  
uynge and goodes, yet for because  
ye besomany in number that do it,  
therefore the kynge and hys coun-  
celle yther cannot oz wyl not bee a-  
gaynste you in it: For trulye euen  
therefore muste they nowe neades  
wythout delaye reforme and amend  
it. For as sedicious rebellio, so coue-  
touse treason beyng in a fewe may

G.iii.

be

A Sermon preached

be suffered at the fyrste in hope of a  
amēdment, so long as they saw by clo-  
kyng it secretely, seme to be asha-  
med of their owne euyl doynges, or  
afraid of the rulers power and au-  
thority: but beyng so many that  
they all together wythoute shame  
and feare, falle to open spoylynge of  
the realme, then wythoute delaye  
musste they nedes be repressed, al-  
though they both say and sweare,  
that they be the kyngs subiects, and  
bzeake no laws. If þ spoyls be found  
in theyr hands, it is neyther sayinge  
nor swearyng that can excuse them.  
Open spoyle hath bene made of per-  
sonages, prebendes, offices, fermes,  
wares, byctuals, and of all manner  
of mens liuinges. Therefore there is  
no long delay to be taken in hope of  
amendement, but spedye prouision  
for redres must be made for feare of  
a generall destruccio. You then that  
for



at Daules crosse.

for wastynge and abusynge of the  
Lordes goodes be worthe and lyke  
ly sone to be displaced, yet in þ. mean  
tyme whyles ye haue respyte, playe  
the parte of a wyle steward. Restore  
vnto preachers and offycers, bene=  
fices and offyces: lette landelordes  
haue theire rentes, and fermoures  
theyr leases: cause byinge and sel=  
lyng to be a prouysyon of good chepe  
and plentye, and not an occasyon of  
dearthe and scarltyte. Soo shall  
both God and the kyng perceyving  
your wyle prouysion, allow your wel  
doynge, pardon your fautes, and con=  
firme you in your offyces.

¶ Refuse the serupce, restore the  
iniuries of wycked Hammon, that  
ye maye from hencefoorth the serue  
God and the kyng, prouyding for  
the people in holynes and ryghtous=  
nes all the dayes of youre lyfe: take  
hede when ye go from a meaner ly=

G. lili.

uyng

A Sermon preached

upnge vnto a better, frome a lower  
offyce vnto a hygher, that ye goo as  
menne called of Chyste, not as be-  
witched and allured by Mammon,  
se that God by hygher authorite  
perceyunge your faythfulnes in a  
lyttell, doo in at the doore of worthy-  
nes and honestye, admytte and re-  
ceyue you to be trusted wyth moze:  
beware leaste that the deuyl by flat-  
terynge frendshyppe and couetous  
ambycion, perceyunge your world-  
lynnes in a lytle, do in at the wyndow  
of wycked bybetye conuey and re-  
ceyue you, to abuse and be abused  
wyth moze. Se that ye obey the cō-  
maundement of God, takynge pay-  
nes in youre dutye to feede and doo  
good. Do not cōsent vnto the temp-  
tacion of the Deuell, worshyppe  
hym in worldlynnes, for to gette gay-  
nes. These thynges obserued, ye shal  
be esteemed, and taken as worthe  
mynisters

at Paules crosse.

minyſters of Chryſt, and ſeruaunts  
of God, for ſo much as appertayneth  
vnto the lawfull calling and admis-  
ſion of you into youre rowmes, and  
alſo the fayethfull dyligence in vs-  
yng of your ſelues in your rowmes.  
Furthermoze Paule geueth exam-  
ple of a lowly mynde whiche doeth  
not iuſtifie a mans ſelfe, and iudge  
euill of other. For ſo it becommeth  
the ſeruauntes of God, and the my-  
niſters of Chryſte, euen when they  
haue done as they be commaunded,  
to acknowledge them ſelues vnpro-  
fyttable ſeruaunts. And not as proud  
Phariſeis, prayinge in the preſence  
of the Lorde, to make boalt of them-  
ſelues, and ſynde fautes wyth other  
men. No, for yf other menne prayſe  
the, they muſt not regarde it, no nor  
yf theyr owne conſcience commende  
the, excepte God alſo allow it. Ther-  
foze Paule ſayeth. *Mihi pro minimo eſt*

A Sermon preached

*ut a nobis iudicer.* It is one of the least  
things wyth me too be iudged of  
you that be wyth me, eyther in tyme  
or place. *Vel ab humano die,* eyther of  
mannes daye, by the experience of  
theim that shall haue further trespall  
in contynuaunce of tyme. *sed neque  
me ipsum iudico.* No noz I doo not  
iudge my selfe. *Mibi enim nihil conscius  
sum,* sed non ideo iustificatus sum. For there  
is nothyng that I knowe my selfe  
gylty of, yet thzough that am I not  
iustified, no not thozow the iudgement  
of you or of other, or of myne owne  
conscience. *Qui uero iudicat me domi-  
nus est.* He truly þ iudgeth me, is þ lord  
iudge of all men. *Quare, nihil ante tempus  
iudicate,* wherefore iudge ye nothyng  
afoze the tyme of iudgemente. *Quando  
dominus uenerit,* when the Lorde shall  
come to iudge. *Qui et illustrabit occulta  
tenebrarum,* whych also shall make  
bryghte the couertes of darkenesse  
and

at Paules crosse.

and craftye clokynge of fautes.

*Et manifestabit concilia cordis*, and shall open the thoughtes of the heartes, whiche he only searcheth. *Et tunc laus erit unicuique a deo.* And then prayse shall be vnto euery one of God, that geueth prayse to the prayse worthy. If Paule, beyng a mynyster of Chyste, and a disposer of Goddes mysteres, was so faythefull in hys doyng that neyther all the worlde nor hys owne conscience coulde in any thyng reprove hym, and yet to contynue hys carefull dyligence had euermore a great respecte vnto the comynge and iudgement of the Lorde: Howe shall we thynke that they rede and take thys place, whiche beyng knowen both to theym selues and vnto the whole worlde to do be- ry euyl in many thyngs, yet wythout care of amendement, do forget theym selues, the Lorde, and his iudgemēt?

Sure-

A Sermon preached.

Surely they vnderstand it as Peter sayth: that many places of Paul be vnderstand of them whych beyng *indocti καὶ ἀσκητικοί* vnlearned and vnsetled in iudgement, *ἀσπίλαοντες* wast or wyng vntyll a wrong pin in *suam ipsorum perniciem*, vnto theyr owne destruccyon, manye places of Paule, *et reliquas scripturas*, and the other scriptures. For whereas thys place of Paul should be applyed to make men carefull and diligent, they wast and wyng it to make for them that be careles and negligent. For Paul sayth that he doth very lytle regarde what any man doth iudge of hym, menyng therby that though all the world wolde commende hym, yet wold he not be bayne glorious, of hys well doynge. They saye, they passe lytle what any man saythe by them, menyng therby that though all men fynde fautes wyth theim, yet  
wyl

at Paules crosse.

Wyll they neuer be ashamed of their  
euyl doynges. Paule sayeth that no  
man shoulde iudge, meanyng that  
no man as concernyng secrete of  
the mynde, shoulde iudge other to be  
puell, and theim selves to be iust: and  
so take occasion to speake shameful-  
ly of other, and to glozy in theim sel-  
ues: they saye that no man shoulde  
iudge, meanyng that neyther prea-  
cher nor friende shoulde so rebuke  
theyr manifest euyl dedes, as myght  
geue theym occasion to be ashamed  
of theym selues, and leue iudgynge  
of other. Lette vs not wrest the pla-  
ces of Paule and of other scripturs  
vnto a wrong purpose. They wrest  
the saying of Paule vnto a wrong  
meanyng, when as the mercye of  
God, whyche passeth all hys works  
is denyed of theym vnto anye peny-  
tente synner, by theyr allegynge of  
the tenth of Paull vnto the Ebzues.  
Then



A Sermon preached

Then is that place not well applied but wronge wrested. For when it is sayde that yf we synne wylfullye after that we haue receiued the knowlege of the trueth, there remaineth no more sacrifice for synne, but a fearefull lookynge for iudgemente and violentespeere, it is a meane that there is remainynge and leaste in the scriptures no mencyon of sacrifice for the forgeuenesse of synnes, but terrible threathynge of vengeance to punishe synners, too be preached vnto wylfull synners.

Howbeit there is no condemnacion but alwayes mercye to be preached vnto theym that grafted in Christe Iesu, be penitent synners, how soeuer & ofte soeuer they fall. For his mercye is aboue all hys workes. Therefore whensoever he suffereth the Deuyll to tempte manne to synne, or to plage them for synne, or whensoever by hys worde wyrtten or preached he

at Poules crosse.

he doth aggrauate synne, all is done  
to dꝑue menne vnto merce. The  
deupll hath caused here in England  
much synne and abhominacion, gre-  
uous plages, and soze miseries, God  
hath sent wonderous plenty of hys  
confortable word. And now bꝛethꝛen  
all this is euen the worke of god: for  
it is God that worketh al thynges in  
all men. *Deus est qui operatur omnia in  
omnibus.* And yet take good hede to  
the true interpretacion of thys place  
least that ye make God to be the au-  
thor of syn, *Qui non nouit peccatum, nec est  
inuentus dolus in ore eius,* whiche know-  
eth no synne by experience of doyng  
it, nor hath no gple founde in hys  
mouthe. But euen as it was God  
that dyd both geue and take awaye  
Jobs goodes: So is it God that  
deth al thynges, both good and euill.  
And as he dyd make Job ryche, by  
geuinge him goodes, and poore by  
suffering the deuill to destroy those  
goodes:

A Sermon preached

goodes: so doethe he good deedes of  
hys owne goodnes, and euyl dedes  
in sufferynge the deuyl to do theym.  
Yea it is euen God that hathe con-  
cluded al mē vnder synne, that hath  
suffered the deuyl to tempt al men to  
do synne, yea and *scriptura conclusit om-*  
*nia sub peccato*, & scriptur of God hath  
cōcluded al mē vnder syn, or as Paul  
speaketh in a nother place moze plan  
li, *κίτκα ἡμεθα*. We haue concluded or  
proued, allegynge good reason, that  
both the grekes and the Jewes be  
vnder synne. So now we all ye by  
GOD be cōcluded vnderneath synne,  
that is by goddes suffraunce the de-  
uyl hath caused you to commit synne.  
By Gods ozdinaunce the scriptures  
and the preachers of God, do open  
and declare that ye be all synners.  
And this is all done, *ut omnium mi-*  
*seriaretur*, that he myght haue mercede  
vpon all, that all might receyue the  
pardon

at Pauls crosse.

pardo of his mercy without þ which  
none can be saued, none cā escape be-  
geaunce. For *non est in aliquo alio salus*,  
there is no health in anpe other, nec  
*aliud nomen datum sub Celo*, in quo oportet  
*nos saluos fieri*, nor none other name  
geue vnder heauen, in the which we  
shuld be saued. So þ he whyche wyl  
haue anpe healthe muste come vnto  
Christ, shewyng him selfe wounded  
with sin, to stand in nede of a phisick  
on. He þ wyl be saued must shew him  
selfe a penytente synner vnto Christe  
which came not to cal the righteous  
but synners to amendmente. But he  
þ regardeth the flattery of the worlde  
oz the parcialitie of his owne consci-  
ēce, & therby taketh occasion to glozy  
in his owu doynges, he shal finde no  
mercy, he cā receiue no pardon oz for-  
geuenes sent frō god to be deliuered  
only vnto those þ fele & acknowlege  
them selues to be sickely & vnrighte-  
ous siners. Thei therfore that fele &

D. i.

acknow

A Sermon preached

acknowledge þæt greatest sins wicked-  
nes & abhominaciōs in theiſe ſelues  
being ſorry therfoze, & intend amend-  
mēt, be moſt worthy & ſure to receiue  
þæt great pardon of gods mercy, why-  
che certainly wil deliuer the out of all  
daunger, kepe the in ſaſti & bring the  
to proſperity. Heare therfoze and I  
wil now read my cōmiſſiō, by þæt whi-  
che ye ſhall wel perceyue þæt I ſpeake  
nothyng bpō my own head, but eue-  
ry thyng according to the cōmaūde-  
ment of the Lorde your god, whyche  
hath ſent me vnto you bys people.  
The exāple of this proclamaciō. *Ec-  
cl. lviij. Clama. Make proclamaciō opē-  
ly. þæt al mē maye heare: ne ceſſes. Ceas  
not for feare of the that may kyll the  
body, & can not hurt the ſoule, quasi ta-  
ba exalta uocē tuā, Liſte vp thy voyce as  
a trūpet, geuinge men knowledge of  
the commyng of the enemyes in the  
tyme of war. So geue the knowlege  
of the ſword of vengeance, which ſhal  
folowe*

at Pauls crosse.

folow immediatli after this warnig  
Et annuncia populo meo scelera eorū. And  
Shew thē their fautes þ̄ in bering of  
my name, & p̄fessinge my religion  
wtl be my people. Et domui Iacob peccata  
sua, & vnto the house of Iacob their  
own sins: vnto all sortes of men eue  
those syns which they thē selues do  
vse. Vnto the clergy, the sinnes of þ̄  
clergy, vnto the laitye, the synnes of  
the laitye: and vnto euery degre, þ̄ sin  
nes þ̄ be of that degre v̄sed. Shew þ̄  
clergi that thei fede thē selues fat w̄  
many liuings, & let my flocke be sca  
tered & v̄sed, because ther is few p̄e  
ching pastozs þ̄ can & wil fede them.

Shew the clergy that they cā ney  
ther teach, nor requyre the king & la  
itye to p̄ouide new liuings for p̄e  
chers, vntill they do restore forth of  
their own hands those which be p̄o  
uided already: shew such of the clea  
rgy as be fatlings p̄ust bp̄ w̄ plura  
lities, that they neyther haue fed, do

h.ii.

fede

A Sermon preached.

fede, or can fede my flocke, yet haue  
spoyled, do spoyle & wyl spoyle my lā  
bes, & kynges subiectes, & theyr owt  
brethren, so lōg as thei vse their plu-  
ralities. Shew the lasty & thei haue  
tobbed me theyr lord & god of dou-  
ble honour due vnto my mynisters:  
for they haue taken awaye the fod-  
der that was p̄pared for the labo-  
rynge oxe, and bene disobedyent vn-  
to my law, pronounced by theim that  
late in Moyses theire.

Shewe the nobilitie that they haue  
oppressed the commynalte, keepyng  
theim vnder in feare & ignoraunce, by  
power & auctorite, which myght &  
should haue bene louyngly learned  
their obedience & duty to both God  
& the kyng by preachyng of the gos-  
pel. Shew the nobility & they haue  
extorted & famished the comynalte  
by the heigthening of fynes & rentes  
offermes, & decaying of hospitalite  
& good house keepyng. Shew the cō-  
my



minalltpe & they be both traytours  
 & rebelles, mutinurpng & grudgng  
 agaynst myne ordinaūces: tel the cō  
 minalltpe & the oxe dra weth, the hōse  
 beareth, & tre byngeth forth frutes  
 & the earthe corne and grasse to the  
 pꝛofyte and comfoꝛte of man, as I  
 haue ordained them: but they of the  
 comminalltpe in England bye and  
 sel, make bargaynes, and do al thyn  
 ges to the grete and hynderaunce of  
 manne, contrary to my commaun  
 demente. Tell the commynalltpe  
 that they take one anothers ferme  
 ouer their heades, they thurst one  
 an other oute of their houses, they  
 take leases vnto theim selues, and  
 lette theym dearet vnto other: they  
 bye cornes and wares to make other  
 paye moze dere for it: they hurte and  
 trouble, eate bp and deuoure one an  
 other. Tell all Englande hye and  
 low, riche and poore that they eue  
 ry one pꝛowlynge for them selues,  
 be scruaunts vnto Mammon, enne

A Sermon preached

inges vnto god, disturbers of com-  
mon wealth, and destroyers of them  
selues. And for all this lette them  
knowe that I haue no pleasure in þ  
death of a sinner, *Sed magis ut cōuertatur  
et uiuat*, but rather I geue him respit  
& send him warning þ he may turne  
& liue, comfortably here bpō earth,  
etioifull in heauen for euer. There-  
fore if any in Englande do tourne &  
amende, he shal saue hym selfe. But  
they which wyl not repent & amend  
shal not be saued by theyr fathers or  
frendes, which by repentaunce be as-  
sure them selues to be accepted vnto  
me as was Noe Danyel & Job: but  
and if all or the moost parte of thē in  
Englād, turne & amēd thē, say vnto  
Englād: *delectaberis super domino*, fro  
henceforth þ shalt haue delite & ple-  
sure in þ lord, *et sustollā te super altitudi-  
nes terre*, & I wil lift the higher in ho-  
nour welth & power, then any other  
realme in or bpō the earth, *et cibabo te*  
here

at Pauls crosse.

hereditate Iacobi patris tui, and so wyl I  
seede the with the inheritaunce of Ja  
cob thy father. I will restore vnto þe  
whatsoever land oz holds in Scot  
lād oz in Fraunce dyd at any tyme be  
longe vnto Iacob thy father, vnto  
the kings of this realme, *or enim do  
mini locutum est*, for the Lordes owne  
mouth hath spokē it, which is a bet  
ter assurāce vnto this cōmission, the  
though it were signed & seled wpyth  
ten thousande mens handes.

Now al you þe entred to be saued by  
the mercies of God in our sautoure  
Iesu Chyist, come when ye be called  
frō gredy couetousnes wherwpyth ye  
haue bene blinded to weake Gods  
wyath: receyue mercy & grace which  
be now frely offred to make you frō  
hencefozth holy ministers of Chyist,  
& faithfull disposers of þe manifolde  
gyftes of Gods grace & goodnes: &  
now for fere of forgetfull negligēce,  
when ye depart hēce, replenish your  
myndes

A Sermon preached

mindes with þe cōfortable remēbrance  
of your own greuous mysertes, and  
of gods great mercies, in secrete me-  
ditacion of the lordes praier, hereta-  
rying together in ouerkes a littell  
for to receyue the Lordes blessing.  
¶ The god of peace that brought a-  
gaine frō death our Lord Iesus the  
greate shepheheard of the shepe, tho-  
row the bloud of the euerlastyng te-  
stament, make you perfit in all good  
wozkes, to do hys wyll, wozyng in  
you that which is pleasāt in his  
syght, through Iesus Christ.

Amen.

God saue the Kyng.

**Imprynted at**

**London by Ihon**

**Way dwelling ouer**

**Aldersgate.**

*Cum priuilegio ad imprimendum*

*solum. Per septennium.*

25 AL 70

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